

*Logica Genevensis* continued.

O R

THE FIRST PART OF THE

F I F T H C H E C K

T O

A N T I N O M I A N I S M,

CONTAINING

AN ANSWER to "*The Finishing Stroke*" of  
Richard Hill, Esq;

In which some Remarks upon Mr. *Falsome's* antinomian  
Creed, published by the Rev. Mr. *Berridge*,  
are occasionally introduced.

With an A P P E N D I X

Upon the remaining difference between the Calvinists and the anti-  
Calvinists, with respect to our Lord's doctrine of *Justification*  
by words, and St. James's doctrine of *Justification*  
by works, and not by faith only.

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THE SECOND EDITION.

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*As deceivers and yet true—*

*In meekness instructing those that oppose themselves.*

2 Cor. vi. 18. 2 Tim. ii. 25.

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L O N D O N:

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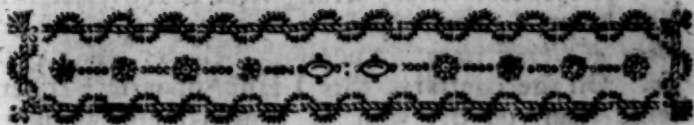
A perpetual noise about gross perversions, and hate forgeries, becomes Mr. Hill as little as any writer, considering his own inaccuracy with regard to quotations; some flagrant instances of which are produced out of his Finishing Stroke.

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A N  
A N S W E R

T O T H E

*Finishing Stroke* of Rich<sup>d</sup>. Hill, Esq;

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Honoured and dear Sir,

I Have received your *Finishing Stroke*, and return the following answer; to you, or, if you have quitted the field, to your pious Second, the Rev. Mr. Berridge, who by a publick attack upon *sincere obedience*, and upon the doctrine of a believer's *justification by works, and not by faith only*, has already entered the lists in your place.



§ I. Page 6, You complain, that I represent you, as fighting the battles of the rankest antinomians,  
“ BECAUSE, [say you] we firmly believe and unanimously assert, that *the blood of Christ cleanseth from all sin*, and that, *if any man sin, we have an advocate with the Father*, &c. and that this advocacy prevails.”—Not so, dear Sir: I apprehend you  
B give

give your readers totally wrong ideas of the question. You know, I never opposed you for saying, that the *blood of Christ cleanses a penitent believer from ALL sin*. On the contrary, this I insist upon in a fuller sense than you do, who, if I mistake not, suppose that *Death*, and not the blood of Christ applied by the sanctifying Spirit is to be our Cleanser *from ALL sin*. The point which we debate is not then, whether Christ's blood cleanses from *all sin*, but whether it *actually* cleanses from *all guilt* an *impenitent backslider*, a *filthy apostate*; and whether God says to the fallen believer, that commits adultery and murder, "*Thou art all fair, my love, my unde filed, there is no spot in thee.*" This you affirm in your 4th letter; and this I expose, as the very quintessence of ranterism, antinomianism, and Calvinistic perseverance.



The second part of your mistake is yet more glaring than the first. The question is not [as you inform your readers] whether, *if any man sin, we have an advocate with the Father, &c.* You know, Sir, that far from denying this comfortable truth, I maintain it in full opposition to your narrow system, which declares, that *if any man*, who is passed by or non-elected, *sinneth*, there is *no advocate with the Father for HIM*; and that there are thousands of *absolutely* reprobated wretches, born to have the devil for a tempter and an accuser, without any help from our Redeemer, and advocate.

Nor yet do we debate, whether Christ's advocacy *prevails*, in the fullest sense of the word, for all that *know the day of their visitation*: This is a point of doctrine, in which I am as clear as yourself. But the question, about which we divide, is, (1) Whether Christ's advocacy never prevails, when he asks that barren fig-trees, which are at last cut down for persisting in their unfruitfulness, may be *spared this year* *also.*





*also?* Whether it prevails in such a manner for all those, who once made ever so weak an act of true faith, that they shall never make shipwreck of the faith, never deny the Lord that bought them, and bring upon themselves swift destruction? (3) Whether Aaron and Korah, David and Demas, Solomon and Hymeneus, Peter and Judas, Philetus and Francis Spira, with all that fall from God, shall *infallibly* sing louder in heaven for their grievous falls on earth?—In a word, whether the *salvation* of some, and the *damnation* of others, are so *finished*, that, during the day of their visitation, it is *absolutely* impossible for one of the former, to draw back to perdition from a state of salvation; and for one of the latter, to draw back to salvation from a state of perdition?

These important questions you should have laid before your readers as the very ground of our controversy. But instead of this you amuse them with two precious scriptures, which I hold in a fuller sense than yourself. This is a stroke of your logic, but it is not the *finishing* one, for you say:



§ II. P. 6. “We cannot admit the contrary doctrine” [that of the Checks] “without at once undermining both law and gospel. For the law is certainly undermined by supposing, that any breach of it what-ever, is not attended with the curse of God.”—What law do I undermine? Is it the law of innocence? No. For I insist upon it as well as you, to convince unhumbled sinners, that there can be no salvation but in and thro’ a Mediator.—Is it the Mediator’s law, the law of liberty? Certainly not: For I defend it against the bold attacks you make upon it; and shall now ward off the dreadful blow, you give it in this argument.

O Sir, is it right to confound, as you do, the law of paradisiacal innocence, with the evangelical law of

liberty, that in point of personal sincere obedience you may set both aside at one stroke? Is not this Calvinistic stroke as dangerous, as it is unscriptural? There is no law but one, which damns for want of absolute innocence: All those that are under *any* law, must be under *this* law, which curses for a wandering thought as well as for incest.—But believers are not cursed for a wandering thought—Therefore they are under no law; they are not cursed even for incest; they may break their “*rule of life*” by adultery as David, or by incest as the unchaste Corinthian, without falling under the curse of *any* divine law in force against them; in a word, without ceasing to be men after God’s own heart.

Now whence arises the fallacy of this argument? Is it not from overlooking the mediator’s law, the law of Christ? Can you see no medium, between being under “*a rule of life*,” the breaking of which shall work for our good; and being under a law that curses to the pit of hell for the least want of absolute innocence? Betwixt those two extremes, is there not the evangelical law of liberty?

O Sir, be not mistaken: The Gospel has its law. Hear St. Paul: *God shall JUDGE the secrets of men by Jesus Christ, according to my GOSPEL.* Rom. ii. 16. Hear St. James: *so speak ye [believers] and so do, as they that shall be JUDGED by the LAW OF LIBERTY; for he (the believer) shall have judgement without mercy, that hath shewed no mercy.* Jam. ii. 12, 13, illustrated by Matt. xviii. 23—35.

Christ is neither an Eli, nor a Nero, neither a dolt, nor a tyrant; but a *priestly king*, a *Melchisedec*. If he is a *king*, he has a law; his subjects *may*, and the disobedient *shall* be condemned by it. If he is a *priestly king*, he has a *gracious law*; and if he has a *gracious law*, he requires no *absolute impossibilities*. Thus the covenant of grace keeps a just medium between the relentless severity of the first covenant, and the antinomian softness or the covenant trumpeted by some Calvinists.

Be

Be not then frightened, *O Sion*, from meditating in Christ's law day and night : for it is the law of *thy gracious King*, who cometh unto thee meek, and sitting upon the foal of a mild, pacific animal ; and not of thy fierce and fond Monarch, *O Geneva*, who comes riding upon the wings of storms and tempests, to damn the *reprobates* for the pre-ordained, unavoidable consequences of Adam's pre-ordained unavoidable sin ; and to encourage fallen believers, that climb up into their neighbour's beds, by saying to each of them : *Thou art all fair, my love, my undefiled, there is no spot in thee.* But more of this to Mr. Berridge. When you have given us a wrong idea of the Mediator's law ; you proceed to do the same by the gospel, with which that law is so closely connected : for you say :

P. 6. " *The gospel is certainly undermined, by supposing, that there is provision made in it for some sins, and not for others.*" Well then, Sir, Christ and the four Evangelists have " *certainly undermined the gospel;*" for they all mention *the sin against the Holy Ghost, the sin unto death*, or the sin of final impenitency and unbelief ; and they not only *suppose*, but expressly declare, that it is a sin, for which " *no provision is made,*" and the punishment of which obstinate believers and apostates must personally bear. Is it not strange, that the capital doctrine, by which our Lord guards his own gospel, should be represented as a capital error, by which " *the gospel is certainly undermined ?*"



§ III. P. 6. To show that your scheme is different from speculative antinomianism, you ask : " *Is the experience of David, Lot, and Solomon, that of all those who abide by those doctrines ?*"—I answer : It may be that of thousands for ought you know, and if it is not that of myriads, no thanks to you, Sir, for you have

given them encouragement enough : [Though I still do you the justice to say, you have done it *undesignedly* :] And lest they should forget your former innuendo, in this very page you say, that “ *The covenant of grace*” [including no doubt *finished salvation*] “ *standeth sure in behalf of the elect*” under EVERY “ *trial, STATE, and CIRCUMSTANCE they can possibly be in ;*” which, if I mistake not, implies, that they may be in the impenitent “ *state*” of drunken Lot, and adulterous David ; or in the dangerous “ *circumstance*” of idolatrous Solomon and the incestuous Corinthian, without being less interested in *finished salvation*, than if they served God with Noah, Job, and Daniel. To this answer I add Flavel’s judicious observation. “ If the principle will yield it, it is “ in vain to think corrupt nature will not catch at “ it, and make a vile use and dangerous improvement “ of it.” But you say, p. 7. “ You know in your “ conscience, that we detest and abhor that damnable doctrine and position of real antinomians, *Let us sin, that grace may abound.*”—I believe, dear Sir, that all pious Calvinists, and consequently you, abhor that horrible tenet *practically*, so far as you are saved from sin. And yet, to the great encouragement of practical antinomianism, you have made an enumeration of the good that *sin*, yea *any length* in sin, unto adultery, robbery, murder and incest, does to the pleasant children. You have assured them that *sin shall work for their good* ; and you have closed the strange plea by saying that *a grievous fall will make them sing louder the praises of free, restoring grace to all eternity in heaven*. Now, honoured Sir, pardon me if I tell you my whole mind : Really to this day I think, that if I wanted to make Christ publicly “ the minister of sin,” and to poison the minds of my hearers by preaching an antinomian sermon from these words, “ *Let us sin that grace may abound,*” I could not do it more effectually than by shewing, according to the doctrine of your 4th Letter ; (1)

That



That upon the whole, sin can do us no harm : (2) That far from hurting us, it will *work for our good* : And (3) that even a grievous fall into adultery and murder, will make us *sing louder in heaven* ; *all debts and claims against believers, be they more or be they less, be they small or be they great, be they before, or be they after conversion, being for ever and for ever cancelled by Christ's fulfilling the law for them.* In the name of reason, I ask, Where is the difference between publishing these unguarded tenets, and saying roundly, *Let us sin that grace may abound* ?

Do not reply, Sir, that this objection was brought against St. Paul as well as against you, and therefore the apostle's doctrines and yours exactly coincide ; for this would be impeaching the innocent to screen the guilty. The charge of *indirectly* saying, *Let us sin that grace may abound*, is absolutely false, when it is brought against St. Paul, but alas ; it is too true when produced against the author of P. O. Where did that holy apostle ever say, that *SIN works for our good* ? When did he declare, that *the Lord overrules sin*, even adultery and murder, *for the good of his backsliding people* ; and that grievous falls in this world, will make us more joyful in the next ? But you know Sir, who has published those maxims, and who stands to them even in a *Finishing Stroke* ; intimating still, that it is God's "*secret will*" to do good to his people, by the abominable thing which his soul hateth. P. 55, l. 36, &c. O Sir, hell is not farther from heaven, than this doctrine from that of the apostle : for while you absolutely promise fallen believers *louder songs* in heaven, he conditionally threatens them with *much sorer punishment* in hell, Heb. x. 29, and Christ says, *Go and sin no more, lest a worse thing happen unto thee.* But your scheme says, Go any length in sin, and a more excellent thing shall happen unto thee : " A grievous fall will drive thee nearer to Christ."

Leaving

Leaving you to reconcile yourself with holy Paul and our blessed Lord, I beg leave to account for the warmth, with which you sometimes plead *for*, and sometimes *against* sin. As a good man, you undoubtedly "detest and abhor" this dangerous maxim of the great Diana of the antinomians; *sin works for good to believers*; but as a sound Calvinist, you plead for it, yea and you father it upon the apostle too: See 3d Check, p. 90. This contrariety in your sentiments, may be illustrated by Judah's inconsistent behaviour to Tamar.

As Tamar was an agreeable woman, Judah took an *antinomian* fancy to her, gave her his *signet, bracelets, and staff* for a pledge; and faithfully *sent her a kid from the flock*. But as she was his disgraced daughter-in-law, big with a bastard-child, though he himself was the father of it, he rose against her with uncommon indignation, and said in a fit of *legality*, *Bring her forth that she may be burnt*. Oh! that, instead of calling me "*a spiritual calumniator*," and accusing me of "*wile falsehood and gross perversion*" for bearing my testimony against a similar inconsistency, you would imitate the undeceived patriarch, take your signet and bracelets again; I mean, call in your 4th Letter, that fatal pledge sent me from the press for your great Diana, and from this time *know her again no more!* Gen. xxxviii. xxvi.



§ IV. But you are not put out of countenance by your former mistakes for p. 8, 9, speaking, it seems, of those mistaken good men, "who say more "*at times for sin than against it*," or of those who traduce obedience, and make void the law through faith; representing it as a bare rule of life, the breaking of which will in the end work for the believer's good; you say:—"Though I have begged "*you so earnestly in my review, to point out by name* "*who*

“who these wretches” [you should say these persons]  
 “are: Though I have told you, that without this the  
 “charge of slander must be for ever at your door; still  
 “neither they nor their converts are produced, no nor one  
 “quotation from their writings, in order to prove these  
 “black charges upon them.”—Here is an heap of gross  
 mistakes. I have not only produced *one* quotation, but  
*many*, both from Dr. Crisp’s writings and your own.  
 See 2d Check, from p. 78 to page 83—and 3d Check,  
 from p. 71. to p. 96.—Again, that “neither they  
 “nor their converts are produced,” is a capital over-  
 sight. Turn to 4th Check, p. 145; “Produce a  
 “few of them,” says your brother; to which I an-  
 swer: “Well Sir, I produce first, the author of P. O.  
 “next yourself, and then all the Calvinists who ad-  
 “mire your brother’s 4th letter, where he not only  
 “insinuates, but openly attempts to prove, that  
 “David, &c. stood absolved and compleat in the ever-  
 “lasting righteousness of Christ, while his eyes were  
 “full of adultery, and his hands of blood. Now,  
 “Sir, if this was the case of David, it may not only  
 “be that of many, but of all the elect:” For the  
 imaginary covenant of *finished* salvation, stands as  
 sure for fallen believers, who cheat, swear, and get  
 drunk; as for those who commit adultery, murder,  
 and incest.

But since you press me *still* to produce witnesses, I  
 promise you to produce by and by the Rev. Mr.  
 Berridge, your Second, together with his antinomian  
 pleas against *sincere* obedience, In the mean time I pro-  
 duce “Mr. Fulsome,” together with a quotation  
 from “*The Christian world unmasked*.” It contains a  
 ludicrous description of a consistent antinomian,  
 brought over to the doctrines of grace by, I know  
 not which of our gospel-ministers.

His name [says Mr. Berridge] was Mr. *Fulsome*,  
 and his mother’s maiden name was Miss *Wanton*.  
 “When the cloth was removed, and some few tank-  
 ards had gone round, Mr. Fulsome’s face looked  
 ‘like

' like the red lion painted on my landlord's sign,  
 ' and his mouth began to open. He talked swim-  
 ' mingly about religion, and vapoured much in praise  
 ' of [Calvinistic] ' perseverance. Each fresh tankard  
 ' threw a fresh light upon his subject, &c.' " No  
 " sin, he said, can hurt me. I have had a call, and  
 " my election is safe. Satan may pound me, if he  
 " please; but Jesus must replevy me. What care I  
 " for drunkenness or whoredom, for cheating or a  
 " little lying? These sins may hurt another, but  
 " they cannot hurt me. Let me wander where I  
 " will from God, Jesus Christ must fetch me back  
 " again. I may *fall* a thousand times, but I shall  
 " *rise* again; yes, I may fall exceeding foully."—  
 ' And so he did, for instantly he pitched with his  
 ' head upon the floor, and the tankard in his hand.'  
*Christian world unmasked: 2d Ed: p. 191.*



§ Thus fell the antinomian champion of Cal-  
 vinistic perseverance. ' *The tankard, adds Mr. Ber-*  
 ' *ridge, was recovered, but no one thought it worth their*  
 ' *while to lift up Mr. Fulsome.*'—And what does  
 Mr. Fulsome care for it, if Jesus Christ *himself* is  
*absolutely* engaged to raise him up, though he had  
 spilt, not only some of my landlord's ale, but all my  
 landlord's blood? Let Mr. Fulsome take a peaceful  
 nap upon the floor, till he can call for another tank-  
 ard; it will never hurt him, for Mr. Hill declares  
 that *the covenant of grace standeth sure in behalf of the*  
*elect under every trial, state, and circumstance they can*  
*possibly be in:* and that *God over-rules sin FOR THEIR*  
*GOOD.* Fin. Stroke, p. 6. and p. 55.

Upon the principles of Calvinism no logician in the  
 world can, I think, find a flaw in the following  
 arguments of Mr. Fulsome. If I am *unconditionally*  
 elected, *irresistible* grace will certainly save me at  
 last; nay, my *salvation* is already *finished*: And for  
 this



this tankard and twenty more, I shall only "sing  
 "louder" in heaven the praises of free, distinguishing,  
 restoring grace, which, passing by thousands,  
 view'd me with unchangeable love, and determined  
 to save me with an everlasting salvation, without any  
 regard to that "jack o'lanthorn, *sincere obedience*."  
 If on the other hand, I am *unconditionally* reprobated,  
 I shall absolutely be damned.—Again, supposing  
 Christ never died for me, not only all my faith, but  
 also all my endeavours and works, [were they as  
 many as those of Mr. J. W.] like a "*jack-o'-lanthorn*"  
 will only dance before me to the pit of hell.—Once  
 more, if I am *absolutely* justified, it is not all the  
 tankards and harlots in the world, that can blot my  
 name out of the book of life. And if I am in the  
 black book, my *damnation* is as good as *finished*. My  
*sincere obedience* will never reverse a personal, abso-  
 lute decree, older and firmer than the pillars of  
 heaven. Nay, it may be the readiest way to hell;  
 for our Vicar, who is one of the first gospel-ministers  
 in the kingdom, tells us, that, "*the devil was surely*  
*"the author of the condition of sincere obedience,"* and  
 that "*thousands have been lost by following after it.*"  
 Landlord, bring in another tankard—Here is the  
 health of all who do not legalize the gospel!

Mr. Berridge is too good a logician, to attempt  
 proving, that Mr. Fullome's creed, is not quite ra-  
 tional upon the principles of Calvinism. He only  
 says, p. 192, "*such scandalous professors are found at*  
*"all times, in our day, and in St. Paul's day, yet St.*  
*"Paul will not renounce the doctrine of perseverance."*  
 —True, he will not renounce *his own* doctrine of  
*conditional* perseverance, because it is the very reverse  
 of the doctrine of absolute, or *Calvinistic*, perseve-  
 rance, from which Mr Fullome draws his horrible;  
 and yet just inferences.

But says Mr. B. p. 178. "A believer's new nature  
 "makes him hunger for implanted righteousness:"  
 insinuating that a believer's holy nature puts him

upon such spontaneous obedience to his "rules of life" that he needs not the help of a *law*, as a *rule of rewards and punishments*, to encourage him in the path of duty, and to keep him from the broad way of disobedience. As this is one of the grand arguments, by which pious Calvinists defend the antinomian Babel, I shall answer it first as an anti-Calvinist, and Mr. Fulsome next as a Calvinist.

(1) Experience shews, that, to secure the Creature's obedience, or the Creator's honour, the curb of a law is necessary for all *free-agents* who are yet in a state of probation; and that so long as we are surrounded with so many temptations to faint in duty, and to leave the thorny way of the cross for the flowery paths of sin, the spur and bridle of a promising and threatening law are needful, even with respect to those duties which natural or supernatural inclination renders in general delightful; such as for mothers to take care of their own children, and believers to do good to their neighbour. Now as the civil law, that condemns murderers to death, does not except *mothers* who destroy the fruit of their womb, because natural affection makes them in general glad to preserve it: So the penal law of Christ makes no exception in favour of *believers*, who fall into adultery and murder, under the Calvinistic pretence, that their new nature makes them *in general* hunger after purity and love. See 1 Cor. vi. 8, 9.—Again, All sophisms fly before matter of fact. Fallen angels and our first parents *once* naturally hungered after righteousness, more than most believers do; and yet they grossly apostatized. And if you object to these instances, I produce David and the incestuous Corinthian: Both had a "new nature" as *believers*; and yet, as *fallen* believers, the one could thirst after Uriah's blood, and the other hunger after his father's wife, far more than after "implanted righteousness." But,

(2) Mr. Fulsome may answer Mr. Berridge as a Calvinist, thus: My new nature will make me hunger for implanted righteousness "*in the day of God's power*:" God will do his own work: In the mean time I am "*in a winter season*:" *I am carnal and sold under sin*, as well as St. Paul, and I thirst after my tankard as David did after Bathsheba's beauty, and Uriah's blood: Thus the antinomian gap remains as wide as ever.



It is true also that Mr. Berridge says, p. 173, "*Cheats will arise: And how must we deal with them?—Deal with them, Sir! why hang them, when detected; as Jesus hanged Judas.*" I thought that Judas and not Jesus was the hangman. But I let that pass, to observe, that Mr. Fulsome may justly ask: Why will you hang me? Does not our Lord, speaking of his elect, say, *He that touches you, touches the apple of mine eye*? If Mr. Berridge answers: You are no elect; you are an hypocrite; you never had grace: Mr. Fulsome may justly reply, upon the plan of the calvinistic doctrines of grace, "*I have had a call, and my election is safe.*" *Who shall lay any thing to the charge of God's elect!* "*Whom he called them he also justified: yea they are justified from ALL things.*" You have no more right to condemn me as an hypocrite, because you see me with a tankard in my hand, than to pass a sentence of hypocrisy upon all backsliders. How will you prove that I have not as much right to toss my tankard, as David to write a sanguinary letter; Solomon, to worship devils; and the incestuous Corinthian, to invade the rights of his Father's bed? I will maintain the privileges of God's children against all the legalists and the Wesleys in the world: I will fight for *free-grace*, to the last drop in my tankard—My service to you!

§ If Mr. Fulsome's arguments are *conclusive*, as well as *Calvinistical*, how can he be brought to give up his antinomian creed? Undoubtedly by being brought to give up Calvinism. Till then it is evident that he will still hold *his* doctrines of grace in *theory* or in *practice*; indirectly and with mental reserves as all *pious* calvinists do; or openly and without shuffling as he does in his confession of faith. Thus has Mr. Berridge presented the world with an antinomian creed, as horrid as that, which I have composed with the unguarded principles of your 4th Letter. And by acknowledging, that "*such scandalous professors, as Mr. Fulsome, are found at all times,*" he has confirmed the necessity of my checks, shewn they are really checks to *antinomianism*, and not "*Checks to the gospel,*" silenced those who have accused me of *misrepresentation*, and helped me to give the world a just idea of Calvinistic principles. I say *principles*, because many, very many Calvinists, like Mr. Berridge, are too moral not to reject in their *practice*, and not to explode as detestable in their *discourse*, the immoral inferences, which consistent antinomians justly draw from their doctrines of grace.



§ V. Having thus complied with your request, Sir, by producing "*a quotation*" from an eminent Calvinist-Divine, to show that I do not fight against a shadow when I oppose Mr. *Fulsome*; and having described a rational "*convert*" to your doctrines of grace; I return to the Finishing Stroke, where, to ward of the blow given to your system by the orthodoxy and bad conduct of the Fulsomes,

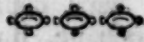
P. 9, You offer to shew me "*a long black list of deluded creatures [some of whom have been principal leaders in Mr. W's classes] &c. who, have been carrying on abominations and wicked practices under the mask of religion.*" And you tell us they are "*some*"  
 " of



"of the fruits which the doctrines" of Mr. Wesley "have produced." But you have forgot the proof, Sir, unless you think that your bare assertion is quite sufficient. Suppose that one out of twelve of Mr. W—'s class leaders, had actually turned out a "temporary monster," what could you infer from it against Mr. W—'s doctrine, but what the pharisees could with equal truth, or rather with equal injustice have inferred against the doctrine of our Lord?

By what plain and easy consequence, or by what scriptural argument will you make it appear, that even the most abhorred of all Mr. W—'s doctrines, that of *christian perfection*, [or which is all one, that of believing in Christ with a penitential faith, till we love God with all our heart, and our neighbour as ourselves] has any more tendency to turn his hearers into "temporary monsters," than our Lord's sermon upon the mount had to turn his apostles into covetous traitors? But how can you free your doctrine from dangerous consequences, which flow from it as naturally as a river does from it's source? Have I not just proved, I hope, to the satisfaction of judicious readers, that Mr. Fulsome's practice perfectly agrees with your *Calvinistic* principles? O Sir, that "vaporier in favour of *your* perseverance" fairly and consistently builds upon what your brother calls "*the foundation of the Calvinists*," that is, *unconditional* election and *finished* salvation: he is a wise master builder. Apply the most exact plummet of reason to the walls of his antinomian Babel, and you will find them strait. They do not project a hair's breadth from your doctrines of grace, which are the foundations laid in some of our celebrated pulpits, for him and all the clan of the *Fulsomes* to build upon. He is a *judicious* monster; he has reason and your orthodoxy on his side. But the monsters of your long black list [supposing it to be a true one] are bare-faced hypocrites equally condemned by their reason and profession: For so far as they adhere to Mr. W's doctrine

doctrine, their *principles* are diametrically opposed to their *practice*, and therefore he is no more accountable for their "abominations" than our Lord was for Judas's treason.



§ VI. Page 12, 13, You leave me in full possession of all the scriptures, arguments, and quotations from our homilies and liturgy, which I have advanced in the 4th Check; supposing that when you have called them "*the novel chimeras of the 4th Check*," or a "*mingle mangle*;" and that when you have referred your readers to "*the faith of Mr. Ignorance*," you have given my sentiments a *Finishing Stroke*. To such forcible arguments I can make no better and shorter reply than that of my title-page, *Logica Genevensis*! However,

P. 11. You decide that my illustration of the woman dropping her child down the precipice "*is totally foreign to the purpose*," i. e. does not at all prove that calvinism fathers "*unprovoked wrath*" upon the God of love. But how do you make it appear?—Why, you insinuate, that "*man has forfeited all right and title to the favour of God by his fall in Adam*;" and therefore God has been justly provoked to drop the reprobates down the precipice of sin into hell, by an eternal, unconditional, absolute decree of non-election.

The argument is specious, and has deceived thousands of simple souls into calvinism; but can it bear examination? Who, or what provoked God to make from all eternity, a decree of absolutely dropping Adam down the precipice of sin, and the reprobated part of his posterity down the precipice of damnation? Was it the sin of reprobates? No: for millions of them are as yet unconceived, and therefore *sinless*; for what has not yet a *substance*, cannot yet have a *mode*; what does not yet exist, cannot yet be sinful.—Was it a *fore-sight* of their sin? No: For upon

upon the Calvinistic plan, God *certainly foresees* what *will* happen, only because he has *absolutely decreed* what *shall* happen.—Was it Adam's sin, as you insinuate? No: for Adam's sin was committed *in time*, and therefore could not influence an *absolute* decree of personal reprobation made *before time*, yea from all eternity. But you add:

P. 11, 12. "If you believe that the transgression  
 " of our first parent entailed no condemnation upon  
 " his posterity, why did you subscribe to the 9th  
 " article of our church, which says, that *in every*  
 " *man born into the world it deserves God's wrath and*  
 " *damnation.*" I apprehend you mistake, Sir: That  
 article says no such thing. What it affirms of a derivation of Adam's corruption, or of "*the fault and corruption of the nature of every man,*" you represent as spoken of Adam's *personal* transgression; which is absolutely confounding the *cause* and the *effect*. Every anti-Calvinist may, and I, for one, do believe, that *in every man born into the world*, and considered according to the first covenant, original corruption (not Adam's transgression) *deserves* God's wrath and damnation at the hands of an holy and righteous God: without dreaming that any man shall be ever damned for it: seeing that according to God's mercy and goodness displayed in the second covenant, Christ *the second Adam*, is come to *taste death* for *EVERY man*, and to be *the Saviour of ALL men*; so that for his sake, *the free gift is come upon ALL men unto justification of life*. See 4th Check p. 149 &c. Thus, by looking at our divine compass, the word of God, we sail thro' the straits of error, keeping at an equal distance from the rocks against which Calvinists run on the right hand, and Pelagians on the left.

I have warded off the *Stroke*, which you have attempted to give my sentiments with our 9th Article; and now it is but just, you should suffer me to return it. If I am not mistaken, that article is repugnant to calvinism in two respects. (1) It says not one  
 word

word about the *imputation* of the demerit of Adam's first transgression; but makes original sin to consist only in the "*infection of our nature*;" which saps the foundation of your imaginary imputation of Adam's personal sin, and consequently ruins its counter part, viz. your imaginary imputation of Christ's personal good works distinct from some actual participation of his holiness. (2) It affirms that this *infection in every person BORN INTO THE WORLD, deserves* God's wrath: a strong intimation this, that it did not actually *deserve* that wrath, *before* we were actually defiled by a sinful birth or conception. Now this, if I mistake not, implies, that of all the men now living upon the earth, not one actually *deserved* God's wrath and damnation 200 years ago. So that if God *absolutely* reprobated one man now living, *three hundred much more six thousand* years ago, much more from *all* eternity, he did it according to Calvin's doctrine of rich, free, unprovoked, gratuitous *undeserved* wrath. O ye confederate Englishmen, stand to your articles, and you will soon shake off Geneva-impositions!



§ VII. P. 12, You say in your moral "*creed about faith and works* :—Faith when genuine will always " manifest its reality by bringing forth good works, " and all the fruits of an holy life : " Now Sir, if you stand to this, *without secret reserves* about " a winter state," in which a *genuine believer* [so called] may commit adultery, murder, and incest for many months, without losing the character of a man after God's own heart and his title to heaven; you make up the antinomian gap, you set your seal to St. James's epistle, you ratify the checks; and consequently you give up your 4th letter, which contains the very marrow of calvinism: Unless by some salvo of Geneva-logic you can reconcile these two propositions, which



which, upon the rational and moral plan of the gospel, appear to me utterly irreconcilable, (1) Faith, when genuine, *always* brings forth *all* the fruits of an *holy* life.—(2) A man's faith may be genuine while he goes *any length in sin*, and brings forth *all* the fruits of an *unholy* life; adultery and murder not excepted.



§ VIII. My quotation from Dr. Owen, which sets calvinistic contradiction in a most glaring light, seems to embarrass you much, P. 14, &c. You produce passage upon passage out of his writings, to shew that he explodes "the distinction of a double justification." But you know, Sir, the Doctor had as much right to contradict himself in his writings, as you to militate against yourself in your *Review*: See 4th. check, 1st. Let. Besides: I have already observed, 4 Check, p. 45, that "a volume of such passages, instead of invalidating the doctrine I maintain," [or the quotation I produce] "would only prove that the most judicious Calvinists cannot make their scheme hang tolerably together." However, you say

P. 13, 14. "He [Dr. Owen] drops not the least intimation of any fresh act of justification, which is then to pass upon a believer's person."—What Sir, has not the Doctor said, in his Treatise upon Justification p. 222, *Whenever this enquiry is made, not how a SINNER &c: shall be JUSTIFIED, which is* [as we are all agreed, *by faith*, or to use the Doctor's unscriptural phrase] "*by the righteousness of Christ alone imputed to him: But how a man that professes evangelical faith in Christ shall be tried and judged; and whereon as such,*" [i. e. as a believer] "*he shall be JUSTIFIED: we grant that it is and*"  
 "MUST BE BY HIS OWN PERSONAL OBEDIENCE."

Now,

Now, Sir, if the Doctor has said this, and you dare not deny it; has he not said the very thing which I contend for?

When you affirm, that he makes no mention of a *fresh act* of justification, do you not betray your inattention? Does he not declare, that a *SINNER* is *justified by imputed righteousness*, and that a believer *as such, shall be tried and JUSTIFIED by his own personal obedience*? Now if justification is the *act* of justifying, are you not greatly mistaken, when you represent the *JUSTIFICATION* of a *SINNER by Christ's imputed righteousness*, and the *JUSTIFICATION* of a believer or a *SAINT by his own personal obedience*, as *one and the same act*? Permit me, Sir, to refer you to the argument contained 4th. Check, p. 16, 17; on which, next to the words of our Lord, Matt. xii, 37, I chiefly rest our controversy about justification. An argument, the answering of which [if it can be answered] would have done your cause more honour and service, than what you are pleased to insinuate next concerning Mr. Wesley's honesty and mine.

D. Williams, out of whose book I copied my quotation from Dr. Owen being a Calvinist, and as clear about a sinner's justification by faith as Dr. Owen himself, for brevity's sake left out what the Doctor says about it under the Calvinistic phrase of *Christ's imputed righteousness*. Here as if D. Williams's wisdom was duplicity in me, P. 14, you triumph not only over me, but over Mr. Wesley, thus: "I never dare trust to Mr. Wesley or Mr. Fletcher in any quotations &c.—More words expunged by Mr. Fletcher out of the short quotation he has taken from Dr. Owen."—But suppose I had *knowingly expunged* the words, which D. Williams *wisely left out* as useless to *his* point, what need was there of reflecting upon Mr. Wesley on the occasion? O ye Doctrines of free grace and free wrath, how long will ye mislead good men? How long will ye hurry them into

into that part of *practical* antinomianism, which consists in *rash* accusations of their opponents, in a lordly contempt of their gracious attainments, and in repeated insinuations that they pay no regard to common honesty?

When a combatant is too warm, he frequently gives an unexpected advantage to his antagonist. You are an instance of it, Sir: Your eagerness to reflect upon Mr. W. and me, has engaged you to present the world with a clause, which, tho' it was useless to the question debated by D. Williams, is of singular use to *me* in the present controversy, and in a manner decides the point. For in the passage left out by D. Williams, Dr. Owen speaks of the justification of a *SINNER*, and says, as I have observed, that he is *justified by the righteousness of Christ alone imputed to him*: And *THIS* justification he *evidently opposes* to that of a *believer*, which, says he, "*is and must be by his own personal obedience.*" So that the world [thanks be to your controversial \* heat!] sees now, that even your champion, in one of those happy moments, when the great Diana did not stand in his light, saw, and held forth the important *distinction* between St. Paul and St. James's justification, that is, between the justification of a *sinner* by Christ's *proper* merits, according to the first gospel-axiom; and the justification of a *saint* by *his own personal obedience* of faith, or by Christ's *derived* merits, according to the second gospel-axiom.

Nor is this a *new* distinction, you would say, a "novel chimera" among protestants: For looking lately into a *Treatise upon good works* written by *La Placette*, that famous protestant champion and confessor abroad, who, after he had left his native country for righteousness sake, was minister of the French church at Copenhagen, page 272, Amst. edit: 1700,

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\* The second instance of this heat, so favourable to my cause, may be seen in the Appendix, (No. 10.)

I fell upon this passage: "Les protestants de leur cote distinguent une double justification, celle du pecheur, et celle du juste, &c." That is, *Protestants on their part distinguish a twofold justification, that of the SINNER and that of the RIGHTEOUS, &c.* Then speaking of the latter he adds, *The justification of the righteous, considered as an act of God, implies three things: (1) That God acknowledges for righteous, him that is actually so: (2) That he declares him such: And (3) that he treats him as such.* How different is this threefold act of God from that which constitutes a *fin-ner's* justification? For *this* justification being also considered as the *act* of God, implies: (1) That he pardons the sinner: (2) That he admits him to his favour: And (3) that under the christian dispensation, he witnesses this double mercy to the believing sinner's heart, by giving him a sense of the peace which passes all understanding, and a taste of the glory which shall be revealed.—However, as if all this was a mere "chimera," you say,

P. 17. "Having fully vindicated Dr. Owen from "the charge you have brought against him of holding two justifications, &c."—Nay, Sir, you have not vindicated him *at all* in this respect: All that you have proved, is that he was no stranger to *your* logic, and that his love for the great Diana of the Calvinists, made him inconsistently deny at one time, what at another time his hatred of sin forced him to confess. Nor is this a new thing in mystic Geneva: You know, Sir, a pious Gentleman, who, after militating in a book called the *Review*, against the declarative justification by works, which I contend for, drops these words, which deserve to be graven in brass, as an eternal monument of Calvinistic contradiction. "Neither Mr. Shirley, nor I, nor any Calvinist, that I ever heard of deny that a sinner" [should you not have said a *believer*?] "*is declaratively JUSTIFIED BY WORKS, both here and AT THE DAY OF JUDGMENT.* Review p. 149. Now, if no Calvinist that you



you ever heard of, denies in his luminous intervals, the very justification which I chiefly contend for in the Checks, do you not give a *finishing stroke* to Calvinistic consistency when you say, p. 18, "I am determined to prove my former assertion against you viz. that you cannot find one protestant divine among the puritans, &c. till the reign of Charles II, who held your doctrines?" [you mean those of a sinner's justification by faith, and of a saint's justification by works, according to Gal. ii. 16. and Mat. xii. 37.] Is it not granted on all sides, that they all held the *former* justification? And do you not tell the world, *No Calvinist that you ever heard of, denied the latter?* However while you thus candidly confess, that all protestant divines held those capital doctrines of the Checks, I should not do you justice, if I did not acknowledge, that few, if any of them, held them *uniformly and consistently* in England, 'till Baxter began to make a firm stand against "antinomian dotages."



§ IX. P. 20. You produce these words of mine taken from the 4th Check, "Your imputation stands upon a preposterous supposition, that Christ the righteous was an execrable sinner." To this you reply with the warmth of a gentleman, who has learned politeness in mystic Geneva: "I tell you, *rev: Sir, with the bluntness and honesty of an Englishman, that this is execrable Swiss slander.*"—Now Sir, that which you call "*execrable Swiss slander,*" is *sterling, English truth*, I prove by these quotations from your favourite divine Dr. Crisp, who, as quoted by D. Williams, says, p. 328: *God makes Christ as very a sinner as the creature himself was.*—Again, p. 270, *Nor are we so compleatly sinful, but Christ, being made sin, was as compleatly sinful as we.*—And it is well-

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known

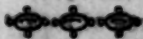
known, that Luther, in one of his unguarded moments, called Christ *the greatest*, and consequently the most execrable sinner in the world. Now Sir if "*Christ was so compleatly sinful as we,*" [to use the words of your oracle;] does it not follow, that he was a SINNER as compleatly EXECRABLE as we are? and that you deviate a little from brotherly kindness, when you call Dr. Crisp's Calvinistic mistake, an execrable slander of mine?



§ X. P. 21, 22. You find fault with my saying, "Is this [Christ's praying for Peter] a proof that he "never pray'd for Judas?" and you declare, that this "*assertion*" [you should have said *query*]. "*does little honour to the advocacy of Christ.*" Permit me, Sir, to explain myself. Tho' I believe with Bishop Latimer, that *Christ shed as much blood for Judas as for Peter*, I never said nor believed, as you insinuate, "That Christ took more pains for the salvation of "Judas than for that of Peter," You cannot justly infer it from my mentioning a matter of fact recorded in scripture, viz, that *once* our Lord *spoke* to Judas, when he only *looked* at Peter; for he had explicitly warned Peter *before*. Therefore in either case Christ shewed himself void [not of a peculiar regard for Peter's peculiar sincerity, but] of Calvinistic partiality.—Again, I am persuaded, that during the day of Judas's visitation, Christ pray'd for him, and sincerely too: for if Christ had borne him a grudge, and in consequence of it, had always made mental reserves, and excepted him, when he pray'd for his apostles; would he not have broken the second table of the law? And might he not be proposed as a pattern of inveterate malice, rather than of perfect charity?

You reply, p. 22. "If this were the case," [i. e. if our Lord prayed for Judas,] "*those words of his,*"

" *I know thou bearest me always, must be untrue; for when he prayed for Judas, his prayer was rejected.*" But is your inference just? Christ always pray'd with divine wisdom, and according to his Father's will. Therefore he prayed consistently with the eternal decree, that *moral* agents shall be invited, drawn, and gently moved, but not *forced* to obey the gospel. Now, if our Lord prayed *conditionally* for Judas, [as he certainly did for *all* his murderers, since they were not all forgiven] he might say, *I know thou bearest me always*, and yet Judas might, by his perverseness, as a free agent, reject *against himself* the gracious counsel of God, till he was absolutely given up. Thus our scheme of doctrine instead of dishonouring Christ's advocacy, represents it in a rational and scriptural light; while your's, I fear, wounds his character in the tenderest part, and fixes upon him the blot of cunning uncharitableness, and profound dissimulation.



§ XI. P. 25. You say: "Time would fail me to pretend to enumerate the many gross misrepresentations, &c. However as you have actually represented me as saying, that the more a believer sins upon earth, the *merrier* he will be in heaven, I beg you will point out to me where, in the plain easy sense of my words, I have spoken any such thing; or where I have ever used so ludicrous an expression as *mirth*, &c. when speaking of those pleasures which are at God's right hand for evermore."

I conclude my antinomian creed thus, 4th Check, p. 107. "Adultery, incest, and murder shall upon the whole, make me holier upon earth and merrier in heaven."—Two lines below, I observe that, "I am indebted to you for *all* the doctrines, and *most* of the expressions of this creed."—You have therefore no right to say, Where have I used

the *EXPRESSION* merry, for I never said you have used it, though our Lord has, Luke xv. 32. But as you have a right to say: Where is the *Doctrine*? I reply: In your 4th Letter, Sir: Where you tell us, that a *grievous fall* will make believers *sing louder in heaven to all eternity*. Now as *louder songs* are a certain indication of *greater joy*, where nothing is done in hypocrisy, I desire even Calvinists to say, if I have wrested "the plain, easy sense of your words," in observing that, according to your scheme, apostates shall be *merrier*, or, if you please *more joyful* in heaven for their *grievous falls* on earth.

P. 27. "Now, Sir, give me leave to pluck a feather out of your high-soaring wings, &c. by asking you simply, Whence have you taken it?" (this quotation so called) "Did I ever assert any thing like this? &c. Prove your point, and then I will confess that you are no calumniator of God's people."——I answer,

(1) I did not produce as a *quotation* the words which you allude to: I put them in commas, as expressive of the *sentiments* of "*many good men*:" How then could you think, that you alone are *many good men*? (2) But you say that you, for one, understand the words of St. John, *He that does righteousness is righteous*, of personal holiness: Now Sir to prove me a "*calumniator*," you have only to prove that David *did* *righteousness* when he defiled Uriah's wife; for you teach us, directly or indirectly, that when he committed that crime he was "*undefiled*," and continued to be "*a man after God's own heart*," i. e. a *righteous* man, for *the Lord alloweth the righteous, but the ungodly does his soul abhor*. (3) However, if I have mistaken one of the scriptures, on which you found your doctrine, I have not mistaken the *doctrine* itself. What are the words for which you call me a "*Calumniator*," and charge me with "*horrid perversion, falsehood, and base dissimulation*?" Why, I have represented "*many good men*" as saying [by the general



general tenour of one of their doctrines of grace, the absolute perseverance of fallen, adulterous, idolatrous, incestuous believers] “ *Let not Mr. W. deceive you :*

“ He that actually liveth with another man’s wife, worships abominable idols, and commits incest with his father’s wife, may not only be righteous, but compleat in imputed righteousness, &c: ” This is the doctrine I charge upon “ many good men : ”

And if you, for one, say “ *Did I ever assert any thing like this?* ” I reply, Yes Sir, in your 4th. Letter, which is a professed attempt to prove, that believers may, like adulterous David, idolatrous Solomon, and the incestuous Corinthian, go any length in sin without ceasing to stand compleat in what I beg leave to call Calvinistic righteousness. Thus instead of “ plucking a feather out of my wings,” you wing the arrow which I let fly at your great Diana.



§ XII. For brevity’s sake, I shall reduce my answer to the rest of your capital charges into plain queries, not doubting but my judicious readers will see their unreasonableness, without the help of arguments.

(1) Is it right in Mr. H. to call p. 34, 35, my EXTRACT from Flavel, a “ *citation,* ” and a “ *quotation;* ” and then to charge me with *disingenuity, gross perversion, expunging,* &c. because I have not swelled my *extract* by transcribing *all* Flavel’s book, or because I have taken only what suits the present times, and what is *altogether consistent?* especially, when I have observed, 4th. Check, p. 56, That, “ when Flavel encounters antinomian errors as a disciple of Calvin, his hands hang down, Amalek prevails, and a shrewd logician could, without any magical power, force him to confess, that most of the errors, which he so justly opposes, are the natural consequences of Calvinism? ”

(2) Is it right in Mr. H. to charge me, p. 57, with "*base forgeries*"; and to represent me, p. 56, as "*descending to the poor, illiberal arts of forgery and defamation*," because I have presented the public with a parable, in the dress of a royal proclamation, which I produce as a mere "*illustration*"—because I charge him with indirectly propagating tenets which as necessarily flow from *his* doctrines of grace, as light does from the sun—and because I have distinguished by commas, a creed framed with his avowed principles; although I have added these words, to shew that I took the composition of it upon myself: "*You speak indeed in the third person, and I in the first, but this alters not the doctrine.—Some clauses and sentences I have added, not to misrepresent and blacken*" [for what need is there of blackening the fable mantle of midnight?] "*but to introduce, connect, and illustrate your sentiments.*"

(3) Angry as the pharisees were at our Lord, when he exposed their errors by parables, did they ever charge him with *base forgery*, because his "*illustrations*" were not true stories? Is it not strange that this admirable way of defending "*the truth*" should have been found out by the grand defender of "*the doctrines of grace*?"—Again, if marking with commas a paragraph of our composing, to distinguish it from our own real sentiments, is a crime; is not Mr. H. as criminal as myself? Does he not, p. 31, present the public with a card of his own composing, in which he holds forth the supposed sentiments of many clergymen, and which he distinguishes with commas thus: "*The Feather's Tavern*" "*fraternity present compliments to Messrs. J. Wesley and Fletcher, &c.*"—Shall what passes for wit in the author of P. O, be *gross dissingenuity*, and *base forgery* in the author of the vindication?—O ye candid Calvinists, partial as your system is, can you possibly approve of *such* glaring partiality?

(4) Is

(4) Is it right in M. H. to take his leave of me in this abrupt manner, p. 39, 40: "The unfair quotations you have made, and the shocking misrepresentations and calumnies you have been guilty of, will for the future prevent me from looking into any of your books, if you should write a thousand volumes:" and this especially under pretence, that I have "*shamefully perverted and misrepresented the doctrines of Anti-Burgefs*," when I have simply produced a quotation from him in which there is not a shadow of misrepresentation, as the reader will see by comparing 4th. Check, p. 41, 42, with the last paragraph of the XIIth. Sermon of Mr. Burgefs on *Grace and Assurance*?



§ XIII. This perpetual noise about *gross misrepresentations, shameful perversions, interpolations, base forgeries, &c.* becomes Mr. H. as little as any man; his own *inaccuracy* in quotation equalling that of the most inattentive writer I am acquainted with. Our readers have seen, on what a *slender* basis he rests his charge of "*base forgeries*:" I beg leave to shew them now, on what *solid* ground I rest my charge of *uncommon inaccuracy*; and not to intrude too long upon their patience, I shall just produce a few instances only out of his *Finishing Stroke*.\*

(1) That performance does not do my sermon justice, for p. 51. Mr. Hill quotes me so: *They [good works] are declarative of our free justification:*" whereas  
my

\* To produce such instances out of the *Review*, would be almost endless. One however, Mr. H. forces me to touch upon a second time. This is the case. The sword of the Spirit which Mr. Wesley uses, is two-edged. When he defends the *first* gospel-axiom against the pharisees, he preaches *Salvation, not by the merits of works, but by believing in Christ*: and when he defends the *second* gospel-axiom against the antinomians, he preaches *Salvation, not by the merits of works*.

my manuscript runs thus: "*They are the declarative CAUSE of our free justification,*" viz. in the day of trial and of judgment. The word *Cause* here is of the utmost importance to my doctrine, powerfully guarding the minutes and undefiled religion. Whether it is left out, because it shows at once the absurdity of pretending that my old sermon "*is the best confirmation of Mr. Wesley's Minutes;*" or because Mr. Hill's copier omitted it first, is best known to Mr. Hill himself.

(2) E

*works, but by works as a condition.* No sooner did the Calvinists see this last proposition at full length in the minutes, than they took the alarm, fondly imagining that Mr. W. wanted to overthrow the protestant-doctrine of salvation by faith. To convince them of their mistake, I appealed to Mr. W's, works in general, and to the minutes in particular, two sentences of which evidently show, that he had not the least intention of setting aside *faith in Christ*, in order to make way for the anti-christian *merit of works*. Accordingly I laid those sentences before my readers, taking special care to show by commas, that I produce two different parts of the minutes, thus: "*Not by the merit of works,*" but by "*believing in Christ.*" Here is not a shadow of dissingenuity; either as to the quotations, for they are fairly taken from the minutes; or as to the sense of the whole sentences, for fifty volumes, and myriads of hearers can testify, that it perfectly agrees with Mr. W's well-known doctrine. But what does Mr. H? Biassed by his system, he tampers with my quotations; he takes off the two commas after the word *works*; he overlooks the two commas before the word *believing*! he [inadvertently, I hope] throws my two distinct quotations into one; and by that means adds to them the words "*but by*" which I had particularly excluded. When he has thus turned my two just quotations into one that is false, he is pleased to put me in the Geneva-pillory for *his own* mistake; and as his doctrines of grace teach him to kill two birds with one stone, he involves Mr. Wesley in my gratuitous disgrace, thus: "*Forgeries of this kind have long passed for no crime with Mr. Wesley; I did not think you would have followed him in these ungenerous artifices.*" Review. p. 27.

Upon the remonstrance I made about this strange way of proceeding [See note, IV Check, p. 49.] I hoped that Mr. H. would have hanged down his head a moment, and dropt the point for ever. But no: he must give a finishing stroke, and drive home the nail of his *sath*.



(2) I say, 4th Check, p. 167, ' To vindicate what I beg leave to call God's honesty, permit me to observe first, that I had rather believe, Joseph told once "*a gross untruth*," than to suppose that God *perpetually equivocates*.' For undoubtedly of  
two

rash accusation, by calling my remarks upon his mistakes, "*Attempts to vindicate that most shameful false quotation, by [Mr. Fletcher] has twice made from the minutes.*" Log. West. p. 35. And to prove that my *attempts* have been unsuccessful, he produces passages out of a news-paper, which represent "his Majesty" = "stealing bread" = "her majesty" = "committed to the house of correction." To this I answer, that if such unconnected quotations [of which I only give here the substance] were properly distinguished by commas; if they were separated by intervening words; and if they did not in the least misrepresent the author's sense; it would be great injustice to call them either "*a most shameful false quotation*" or a "*forgery*." Now these three particulars meet in my two quotations from the minutes; (1) They are both properly distinguished with commas: (2) They are parted by intervening words: And (3) They do not in the least misrepresent Mr. W's meaning; Whereas [to say nothing more of the commas expunged in the Review] no word intervenes between Mr. Hill's supposed quotations out of the papers; and they form a *shameful misrepresentation* of the publisher's meaning.

Oh! but, as the quotations from the minutes are linked, they "*speak a language directly opposite to that of the minutes themselves.*" --- So says Mr. Hill, without producing the shadow of a proof. But upon the arguments of the five Checks, I affirm that the two gospel-axioms, or my *linked* quotations and the minutes, agree as perfectly with each other, as those propositions of St. Paul, to which they answer: "*By grace ye are saved, through faith.*"--- Therefore, "*Work out your salvation with fear.*"

§ From this redoubled stroke of Mr. H, I am tempted to think, that, like *Justice*, *Logica Genevensis* has a covering over her eyes; but alas! for a very different reason.---Like her also she has a *balance* in her left hand; but it is to weigh out and vend her own assertions as proofs. And like her, she holds a *sword* in her right hand; but alas! it is often to wound brotherly love, and stab evangelical truth. Bring her into the field of Controversy, and she will at once cut down Christ's doctrine as *dreadful heresy*. Set her in the judgment-seat to pass sentence over *good works*, and over *honest men*; that do not bow at her shrine; and without demur she will pronounce, that the former are *dung*, and that the latter are *knaves*.

two evils I would chuse the least, if a cogent dilemma obliged me to chuse either. But this is not the case here; the dilemma is not forcible; for in the next lines I show, that Joseph, instead of "telling a gross untruth," only spake the language of brotherly kindness. However, without paying any regard to my vindication of Joseph's speech, Mr. Hill catches at the conditional words, "I had rather believe:" Just as if I had said, *I do actually believe*, he turns them into a peremptory declaration of my faith, and three times represents me as *asserting* what I never said nor believed: Thus: P. 38, "Your wonderful *assertion*, that Joseph told his brethren a gross untruth:"—Again, "Still you declare it to be your opinion, that Joseph told his brethren a gross untruth"—Once more, p. 39, "The repeated words of inspiration you venture to call gross untruth." Solomon says, *Who can stand before my?* And I ask, Who can stand before Mr. H—'s inattention? I am sure neither I, nor Mr. Wesley. At this rate he can undoubtedly find a *blasphemy* in every page, and a *Farrago* in every book.

(3) Take another instance of the same want of exactness. I say, 4th Check, p. 35, "I never thought Mr. Whitefield was clear in the doctrine of our Lord, *In the day of judgment by thy words shalt thou be justified*, for if he had seen it in a proper light, he would instantly have renounced Calvinism."—This passage Mr. H. quotes thus, in Italics and commas, p. 23, "*You never thought him clear in our Lord's doctrine, for if he had, he would have renounced his Calvinism.*" The inaccuracy of this quotation consists in omitting those important words of our Lord, *In the day of Judgment, &c.* By this omission the sense of the preceding clause is left indefinite, and I am represented as saying, that Mr. Whitefield was not clear in *any doctrine of our Lord*, no not in that of the fall, repentance, salvation by faith, the  
new

new birth, &c. This one mistake of Mr Hill is sufficient to make me pass for a mere coxcomb in all the Calvinistic world.

(4.) It is by the like inattention, that Mr. Hill prejudices also against me the friends of Mr. Wesley. In the 4th Check, p. 158, after having answered an objection of the Rev. Mr. Hill against Mr. Wesley, I produce that objection again for a fuller answer, and say, *But supposing, that Mr. W. had not properly considered, &c. what would you infer from thence? &c. Weigh YOUR argument, &c. and you will find it is wanting.* Then I immediately produce Mr. Hill's objection in the form of an argument, thus: *Twenty-three, or, if you please, three years ago, Mr. W. wanted clearer light, &c.* Now what I evidently produce as a *supposition*, and as the Rev. Mr. Hill's own argument unfolded, in order to answer it, my opponent fathers upon me thus, "*The following are your own words.*" "*Three years ago Mr. W. wanted clearer light,*" &c.—True, they are my own words; but to do me justice, Mr. H. should have produced them as I do, namely as a *supposition*, and as the drift of his brother's objection in order to show its frivolousness. This is partly such a mistake as if Mr. Hill said, *The following are David's own words*, "*Tush! there is no God.*"

However he is determined to improve his own oversight, and he does it by asking: p. 17, "What then is become of thousands of Mr. Wesley's followers, who died before this *clearer light* came?"—An argument this, by which the most ignorant papists in my parish perpetually defend their idolatrous superstitions: "What is become of all our forefathers, say they, before Luther and Calvin! Were they all damned?"—Is it not surprising that Mr. Hill, not contented to produce a popish fryar's conversation, should have thus recourse to the argument of every popish cobbler, who attacks the doctrines of the reformation? O logica Genevensis! how dost thou show thyself the genuine sister of logica Romana!

(5) I

(5) I return to the mistakes, by which Mr. Hill has supported before the world his charge of "calumny." I say, 2d. Check, p. 67, "How few of our celebrated pulpits are there, where more has not been said *AT TIMES* for sin, than against it?" Mr. Hill p. 7, says, "The ministers, who preach in these (our most celebrated pulpits) are condemned *without exception*, as such pleaders for sin, that they say more for it, than against it."—Here are two capital mistakes: (1) The question, *How few?* &c. evidently leaves room for *some exceptions*; but Mr Hill represents me, as condemning our most celebrated pulpits "*without exception*" (2) This is not all: To mitigate the question, I added *at times*, words by which I give my readers to understand that sin is *in general* attack'd in our celebrated pulpits, and that it is only *at times*, that is, on some particular occasion, or in some part of a sermon that the ministers alluded to, say more for sin than against it. Now, Mr. H. leaves out of his quotation the word *at times*, and by that means effectually represents me as "a calumniator of God's people:" for what is true with the *limitation* that I use, becomes a falsehood when it is produced without. This omission of Mr. Hill is the more singular, as my putting the word *at times* in Italics, indicates that I want my readers to lay a peculiar stress upon it on account of its importance. One more instance of Mr. Hill's inaccuracy, and I have done.

(6) P. 7, 8. He presents his readers with a long paragraph, produced as a quotation from the second Check. It is made up of some detached sentences pick'd here and there from that piece, and put together with as much wisdom as the patches which make up a fool's coat. And among these sentences he has introduced this, which is not mine in sense, any more than in expression, "*They* (celebrated ministers) *handle NO texts of scripture without distorting them,*" for I insinuate just the contrary, 2d Check, p. 70.

(7) But



(7) But the greatest fault I find with *that* paragraph of Mr. H's book, is the conclusion, which runs thus,—“*The (celebrated ministers) “do the devil’s work, till they and their congregation all go to hell together. [A] Second Check, p. 97, 103.*”—Now in neither of the pages quoted by Mr. H. nor indeed any where else, did I ever say so wild and wicked a thing. Nothing could engage my pious opponent to father such a horrid assertion upon me, but the great and severe Diana, that engages him to father *absolute* reprobation upon God.

It is true however, that, alluding to the words of our Lord Mat. xxv. I say, 2d. Check, p. 103. “*If these shall go into everlasting punishment,*” &c. But who are *these*? *All celebrated ministers, with all their congregation!* So says Mr. Hill, but happily for me, my heart starts from the thought with the greatest detestation, and my pen has testified, that *these* condemned wretches are in general “*Obstinate workers of iniquity,*” and in particular *unrenewed anti-Calvinists,* and “*impenitent Nicolaitans.*” Page 97. [the very page which Mr. Hill quotes] I describe the unrenewed anti-Calvinists thus, “*Stubborn sons of Belial saying, Lord, thy Father is merciful; and if thou didst die for all, why not for us?*”—“*Obstinate pharisees, who plead the good they did in their own name to supersede the Redeemer’s merit.*”—*Impenitent Nicolaitans,* or antinomians, I describe thus, p. 101, 102. “*Obstinate violators of God’s law—who scorned personal holiness—rejected Christ’s word of command—have gone on still in their wickedness—have continued in doing evil—have been unfaithful unto death—and have defiled their garments to the last.*”—Is it possible that Mr. H. should take this for a description of *all* celebrated ministers, and of *all* their congregations; and that upon so glaring a mistake, he should represent me as making them “*ALL go to hell together?*”



§ XIV. O ye *pious* Calvinists, whether ye fill our celebrated pulpits, or attend upon them that do, far from sending you "*all to hell together*," as you are told I do, I exult in hope of meeting you *all together in heaven*: I lie not; I speak the truth in him that shall justify us by our words: even now I enjoy a foretaste of heaven in lying at your feet in spirit; and my conscience bears me witness, that though I try to detect and oppose your mistakes, I sincerely love and honour your *persons*. My regard for you, as zealous defenders of the *first* gospel-axiom is unalterable, Though your mistaken zeal should prompt you to think or say all manner of evil against me, because I help Mr. Wesley to defend the *second*; I am determined to offer you still the right hand of fellowship: And if any of you should honour me so far as to accept it, I shall think myself peculiarly happy; for, next to *Jesus* and *truth*, the esteem and love of good men is what I consider as the most invaluable blessings. A desire to recover the interest I once had in the brotherly kindness of some of you, has in part engaged me to clear myself from the mistaken charges of *calumny* and *forgery*, by which my hasty opponent has prejudiced you against me, and my Checks. If you find, that he has defended your cause with *carnal weapons*, hope with me that *precipitation* and *too warm a zeal* for your doctrines, have misled him, and not *malice* or *disingenuity*.

Hope it also, ye Anti-Calvinists, considering that if St. James and St. John, through mere bigotry and impatience of opposition, were once ready to command fire from heaven to come down upon the Samaritans, it is no wonder that Mr. H. in an unguarded moment, should have commanded the fire of his Calvinistic zeal to kindle against Mr. Wesley and me. As you do not unchristian now the two rash apostles for a sin, of which they immediately repented; let me beseech you to confirm your love towards Mr. H. who has probably repented already of the mistakes, into which his peculiar sentiments have betrayed his good nature, and good breeding.

§ XV.

§ XV. I return to you, honoured Sir, and beg you would forgive me the liberty I have taken, to lay before the public what I should have been glad to have buried in eternal oblivion: but your *Finishing Stroke* has been so heavy and desperate, as to make this addition to *Logica Genevensis* necessary to clear up my doctrine, to vindicate my honesty, to paint out the *mistaken* Author of the *Farrago*, and to give the world a new specimen of the arguments, by which your system must be defended, when reason, conscience, and scripture [the three most formidable batteries in the world] begin to play upon its ramparts.

You "*earnestly entreat*" me in your postscript, to publish a manuscript sermon on Rom. xi. 5, 6, that I preached about eleven years ago in my church, in defence of the first gospel-axiom. You are pleased to call it three times "*excellent*," and you present the public with an extract from it, made up of some unguarded passages, detached from those that in a great degree guard them, explain my meaning, confirm the doctrine of the *Checks*, and sap the foundation of your mistakes. As I am not less willing to defend *free-grace*, than to plead for *faithful obedience*; I shall gladly grant your request, so far at least as to send my old sermon into the world with additions in brackets, just as I preached it again last spring; assuring you that the greatest addition is in favour of *free-grace*. By thus complying with your "*earnest entreaty*," I shall show my respect, meet you half way, gratify the curiosity of our readers, and yet give them a specimen of what appears to me a free, guarded gospel.

That discourse will be the principal piece of an *Equal Check to Pharisaism and Antinomianism*, which I have prepared for the press. Upon the plan of the doctrines it contains, I do not despair to see moderate

Calvinists, and un-prejudiced anti-Calvinists, acknowledge their mutual orthodoxy, and embrace one another with mutual forbearance. May you and I, dear Sir, set them the example! In the mean time may the brotherly love, with which we forgive each other the real or apparent unkindness of our publications, continue and increase! May the charity that is not provoked, and hopeth all things, *uniformly* influence our hearts! So shall the words that drop from our lips, or distil from our pens, evidence that we are or desire to be the *close* followers of the meek, gentle, and yet impartial, plain-spoken Lamb of God. For his sake, to whom we are both so greatly indebted, restore me your former benevolence, and be persuaded that notwithstanding the severity of your *Finishing Stroke*, and the plainness of my answer, I really think it an honour, and feel it a pleasure, to subscribe myself with undissembled sincerity,

Honoured and dear Sir,  
Your affectionate and obedient servant  
in the Gospel of our common Lord,

J. FLETCHER.

Madeley, Sept. 13th,  
1773.



AN APPEN-



A N

## A P P E N D I X

*Upon the remaining difference between the Calvinists and the anti-Calvinists, with respect to our Lord's doctrine of justification BY WORDS, and St. James's doctrine of justification BY WORKS.*

**T**O force my dear Opponents out of the last intrenchment, in which they defend their mistakes, and from behind which they attack the justification by words and works peculiarly insisted on by our Lord and St. James; I only need to show how far we agree with respect to that justification; to state the difference that remains between us; and to prove the unreasonableness of considering us as *papists*, because we oppose an unscriptural and irrational distinction, that leaves Mr. Fullsome in full possession of all his "antinomian dotages."

On both sides we agree to maintain, in opposition to Socinians and deists, that the grand, the primary, and properly meritorious cause of our justification, from first to last, both in the day of conversion and in the day of judgment, is only the precious atonement, and the infinite merits of our Lord Jesus Christ

Christ.—We all agree likewise, that in the day of conversion, faith is the *instrumental cause* of our justification before God.—Nay, if I mistake not, we come one step nearer each other, for we equally hold, that after conversion the works of faith are in this world, and will be in the day of judgment, the *evidencing cause* of our justification: That is, the works of faith [under the above-mentioned primary cause of our salvation, and in subordination to the faith that gives them birth] are now, and will be in the great day the *evidence* that shall instrumentally *cause* our justification as believers. Thus Mr. Hill says, Review, p. 149, “Neither Mr. Shirley, nor I, nor any Calvinist that I ever heard of deny, that, tho’ a sinner be JUSTIFIED IN THE SIGHT OF GOD BY CHRIST ALONE, *he is declaratively justified by works*, both here and at the day of judgment.” And the Rev. Mr. Madan, in his Sermon on *Justification by works, &c. stated, explained, and reconciled with justification by faith, &c.* says p. 29, “By Christ only are we *meritoriously* justified, and by faith only are we *instrumentally* justified IN THE SIGHT OF GOD; but by works and not by faith only, are we *declaratively* JUSTIFIED BEFORE MEN AND ANGELS.” From these two quotations, which could easily be multiplied to twenty; it is evident that pious Calvinists hold the doctrine of a *justification* by the works of faith, or, as Mr. Madan expresses it after St. James, *by works and not by faith only.*

It remains now to show wherein we disagree. At first sight the difference seems trifling, but upon close examination it appears, that the whole antinomian gulph still remains fixed between us. Read over the preceding quotations; weigh the clauses which I have put in capitals; compare them with what the Rev. Mr. Berridge says in his *Christian world unmasked*, p. 26, of “an ABSOLUTE impossibility of being justified in ANY MANNER by our works,” namely before God;

God; and you will see, that although pious Calvinists allow, we are justified by works *before men and angels*, yet they deny our being *ever* justified by works *before God*, in whose sight they suppose we are for ever "*justified by Christ alone*," i. e. only by Christ's good works and sufferings, absolutely imputed to us, from the very first moment in which we make a single act of true faith, if not from all eternity. Thus works are still entirely excluded from having any hand either in our intermediate or final justification *BEFORE GOD*, and thus they are still represented as *totally needless* to our *eternal* salvation. Now, in direct opposition to the above-mentioned distinction, we anti-Calvinists believe, that adult persons cannot be saved without being justified *by faith as sinners*, according to the light of their dispensation; and *by works as believers*, according to the time and opportunities they have of working:—We assert, that the *works* of faith are not less necessary to our justification *BEFORE GOD* as believers; than *faith* itself is necessary to our justification *BEFORE HIM*, as sinners:—And we maintain, that when faith does not produce good works [much more when it produces the worst works, such as adultery, hypocrisy, treachery, murder, &c.] it dies, and justifies no more; seeing it is a *living*, and not a *dead faith*, that justifies us as sinners; even as they are *living*, and not *dead works*, that justify us as believers. I have already exposed the absurdity of the doctrine, that works are necessary to our final justification *before men and angels*, but *not before God*: however, as this distinction is one of the grand subterfuges of the decent antinomians, and one of the pleas by which the hearts of the simple are most easily deceived into solifidianism, to the many arguments that I have already produced upon this head in the 6th Let. of the IVth. Check,—I beg leave to add those which follow:

(1) The way of making up the antinomian gap by saying, that works are necessary to our intermediate and final justification *before men and angels*, but  
not

*not before God*, is as bad as the gap itself.—If God is for me, says judicious Mr. Fulsome, who can be against me? If God has for ever justified me “*only by Christ*,” and if works have absolutely no place in my justification *before him*, what care I for *men and angels*? Should they justify when God condemns, what would their absolution avail? And if they condemn when God justifies, what signifies their condemnation? All creatures are fallible. The myriads of men and angels are as nothing before God. He is all in all.—Thus Mr. Fulsome, by a most judicious way of arguing, keeps the field of licentiousness, where solifidian ministers have inadvertently brought him, and whence he is too wise to depart upon their brandishing before him the broken reed of an absurd distinction.

(2) Our justification by works, will *principally*, and in some cases *entirely* turn upon the works of the heart, which are unknown to all but God. Again, were men and angels in all cases to pass a decisive sentence upon us according to our *words*, they might judge as severely as Mr. Hill judges Mr. Wesley; they might brand us for forgery upon the most frivolous appearances; at least they might condemn us as rashly as Job's friends condemned him.—Once more, were our fellow-creatures to condemn us decisively by our *works*, they would often do it as unjustly as the disciples condemned the blessed woman, who poured a box of very precious ointment on our Lord's head. *They had indignation*, and blamed as uncharitable *waste*, what our Lord was pleased to call *a good work wrought upon him*,—a good work, which *shall be told for a memorial of her*, as long as the christian gospel is preached: To this may be added the mistake of the apostles, who, even after they had received the Holy Ghost, condemned Saul of Tarsus by his *former*, when they should have absolved him by his *latter* works. And even now how few believers would justify Phineas for running  
Zimri



Zimri and Cosbi through the body, or Peter for striking Ananias and Sapphira dead, without giving them time to say once, Lord have mercy upon us! Nay, how many would condemn them as rash men, if not as cruel murderers? In some cases therefore, none can properly justify or condemn believers by their works, but He who is perfectly acquainted with all the outward circumstances of their actions, and with all the secret springs whence they flow.

(3) The scriptures know nothing of the distinction which I explode. When St. Paul denies that Abraham was *justified by works*, it is only when he treats of the justification of a *sinner*, and speaks of the *works of unbelief*.—When Christ says, *By thy words thou shalt be justified*, he makes no mention of *angels*. To suppose that they shall be able to justify a world of men by their words, is to suppose, that they have heard, and do remember all the words of all mankind, which is supposing them to be Gods. Nay, far from being judged by angels, St. Paul says, that *we shall judge them*; not indeed as proper judges, but as Christ's assessors and mystical members: For our Lord, in his description of the great day, informs us, that he and not men or angels, will justify the sheep and condemn the goats, by their works.

(4) St. Paul discountenances the evasive distinction which I oppose, when he says, *Thinkest thou, O man, who doest such things, that thou shalt escape the righteous judgment of GOD, who will render eternal life to them that by patient continuance in well doing, seek for glory, &c. when HE shall judge the SECRETS of men by Jesus Christ*. For reason dictates, that neither men nor angels, but the *Searcher of hearts* alone will be able to justify or condemn us by SECRETS, unknown possibly to all but himself.

(5) If you say: Most men shall have been condemned or justified long before the day of judgment; therefore the solemn pomp of that day will be appointed merely for the sake of a justification by men and

and angels: I exclaim against the unreasonableness of supposing that *the great and terrible day of GOD*, with an eye to which the world of rationals was created, is to be only the *day of MEN and ANGELS*: and I reply:—Although I grant, that judgment certainly finds us where death leaves us; final justification and condemnation being chiefly a solemn seal set, if I may so speak, upon the forehead of those whose consciences are already justified or condemned, according to the last turn of their trial on earth: Yet it appears both from scripture and reason, that *mankind* cannot properly be judged before the great day. *Departed Spirits* are not *men*; and dead *men* cannot be tried till the resurrection of the dead takes place; that departed spirits, and raised bodies may form *men* again by their re-union. Therefore, in the very nature of things, God cannot judge mankind before the great day; and to suppose that the Father has appointed such a day, that we may be finally justified by our works before men and angels, and *not before him*, is to suppose that he has committed the chief judgment to the parties to be judged, i. e. to men and angels, and not to Jesus Christ.

(6) But if I mistake not, St. James puts the matter out of all dispute, where he says: *You see then that by works a man is justified and not by faith only*, chap. ii. 24. This shows that a man is justified by works before the same judge, by whom he is justified by faith; and here is the proof: No body was ever justified *by faith* before men and angels, because faith is an inward act of the soul, which none but the *tryer of the reins* can be a judge of. Therefore, as the *justifier* BY FAITH alluded to in the latter part of the verse, is undoubtedly *God alone*; it is contrary to all the rules of criticism to suppose, that the *justifier* BY WORKS alluded to in the very same sentence, is *men and angels*. Nay, in the preceding verse *God* is expressly mentioned, and not *men or angels*: *Abraham believed GOD, and it was imputed to him for righteousness*, i. e. he was justified before *God*: So that the  
*same*

same Lord, who justified him as a *sinner by faith* in the day of his conversion, justified him also as a *believer by works* in the day of his trial.

(7) But this is not all: Turning to Gen. xxii, the chapter which St. James had undoubtedly in view, when he insisted upon Abraham's justification by works; I find the best of arguments, matter of fact. *And it came to pass, that God did tempt, i. e. try Abraham.* The patriarch acquitted himself like a sound believer in the hard trial: He obediently offered up his favourite son. Here S. James addresses a solifidian, and bluntly says, *Wilt thou know, O vain man, that faith without works is dead, i. e. that when faith gives over working by obedient love, it sickens, dies and commences a dead faith?* Was not Abraham our father justified by works when he offered up Isaac upon the altar? If Mr. Hill answers: Yes, he was justified by works BEFORE MEN and ANGELS, but not before GOD: I reply, Impossible! for neither men nor angels put him to the trial, to bring out what was in his heart. God tried him, that he might justly punish or wisely reward him; therefore God justified him. If a judge, after trying a man on a particular occasion, acquits him upon his good behaviour, in order to proceed to the reward of him, is it not absurd to say, that the man is acquitted before the court, but not before the judge; especially if there is neither court nor jury present, but only the judge? Was not this the case at Abraham's trial? Do we hear of any angel being present but מלאך יהוה, the angel Jehovah? And had not Abraham left his two servants with the Ass at the foot of the mount? Is it reasonable then to suppose, that Abraham was justified before them by a work, which as yet they had not heard of; for, says St. James, *When, (which implies as soon as) he had offered Isaac, he was justified by works.* If you say, that he was justified before Isaac; I urge the absurdity of supposing, that God made so much ado about the trial of Abraham's faith before the lad: and I demand proof that God had

had appointed the youth to be the justifier of his aged parent.

(8) But let the sacred historian decide the question. *And the Lord called to Abraham out of heaven, and said, Lay not thy hand upon the lad, for now I know, [declaratively] that thou fearest God, (i. e. believest in God :) Now I can praise and reward thee with wisdom and equity ; seeing thou hast not withheld thy son thy only son from me.* Upon Calvinistic principles, did not God speak improperly ? Should not he have said, *Now angels and men, before whom thou hast offered Isaac, do know that thou fearest me ?* But if God had spoken thus, would he have spoken consistently with either his veracity or his wisdom ? Is it not far more reasonable to suppose, that altho' God *as omniscient*, with a glance of his eye *tries the hearts, searches the reins*, and foresees all future contingencies, yet, as a *just judge* and a *wise dispenser* of punishments and rewards, he condemns no unbelievers, and justifies no believers, in St. James's sense, but by the *evidence* of the tempers, words and actions, which *actually spring* from their unbelief, or their faith ?

(9) Was it not from the same motive, that God tried Job in the land of Uz, chap. i. 12. Israel in the wilderness, Deut. viii. 1, compared with Josh. xxii. 2, and King Hezekiah in Jerusalem, 2 Chron. xxxii, 31 ? God [says the historian] *left him (to the temptation) that He (God) might know declaratively all that was in his heart.* 'Tis true Mr. Hill supposes in the 2d Ed. of his 5 Letters, that the words, *He might know*, refer to Hezekiah, but *Canne* more judiciously refers to Gen. xxii. 1, where God tried Abraham, not that Abraham might know, but that *He* himself might *declaratively* know what was in Abraham's heart. If the word *that He might know* did refer to Hezekiah, should not the affix (ו) *be* or *him* have been added to רעה thus, לרעתו, as it is put to the two preceding verbs, עזבו *be* left HIM, לנסותו *to try* HIM ?

(10) Our Lord himself decides the question, where he says to his *believing* disciples : *Whosoever shall*



*shall confess me before men, him will I also confess BEFORE MY FATHER who is in heaven. But whosoever shall deny me before men, him will I also deny BEFORE MY FATHER who is in heaven.* — It was undoubtedly an attention to this scripture, that made Dr. Owen say: “ *Hereby [by personal obedience] that faith whereby we are justified [as sinners] is evidenced, proved, manifested IN THE SIGHT OF GOD and man.*” And yet, astonishing! this passage which indirectly gives up the only real difference there is, between Mr. Hill’s justification by works, and *our’s*; this passage, which cuts him off from the only way he has of making his escape (except that by which his brother tried to make his own, See 4th Check, p. 140) this very passage, which makes so much for my sentiment, is one of those concerning which he says, *Finishing Stroke*, p. 14. “ *Words PRUDENTLY expunged by Mr. Fletcher,*” when they are only words, which for brevity’s sake I very IMPRUDENTLY left out, since they cut down solifidianism, even with Dr. Owen’s sword.

To conclude: Attentive reader, peruse James ii, where the justification of believers by works before God is so strongly insisted upon: Observe what is said there of *the law of liberty*; of believers being *judged by that law*; of the *judgment without mercy*, that shall be shewn to fallen, merciless believers according to that law:—Consider that this doctrine exactly coincides with the sermon upon the mount, and the epistle to the Hebrews—that it perfectly tallies with Ez. xviii. xxxiii. Mat. xii. xxv. Rom. ii. Gal. vi. &c. and that it is delivered to *brethren*, yea to the *beloved brethren of St. James*, to whom he could say, *Out of his own will the father of lights begat us with the word of truth*:—Take notice that the charge indirectly brought against them, is, that they *had the faith of our Lord Jesus Christ with respect of persons*; and that they *deceived their own selves*, by not being as careful *doers* as they were diligent *bearers of the word*

word:—Then look round upon some of our most famous believers; see how foaming, how roaring, how terrible are the billows of their partiality. Read “*An address from candid protestants to the rev. Mr. Fletcher* ;” read “*The Finishing Stroke* ;” read “*More work for Mr. Wesley* ;” read the Checks to antinomianism; and say if there is not as great need to insist upon a believer’s justification by words and works, as there was in the days of our Lord and St. James; and if it is not high time to say to modern believers: *My brethren, have not the faith of our Lord Jesus Christ with respect of persons*——So SPEAK ye, and so DO, as they that shall be judged by the law of liberty; for he shall have judgment without mercy, that hath shewed no mercy:—for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again by him, that shall render to every one according to what he has done in the body, whether it be good or bad.——But, “*candid protestants*” have an answer ready in their “*ADDRESS* :” This is “*the popish doctrine of justification by works*,” and “*Arminian Methodism turned out rank Popery at last*.”—This is a mingle mangle of “*the Most high and mighty, self-righteous, self-potent, self-important, self-sanctifying, self-justifying, and self-exalting MEDLEY Minister*.”—The misfortune is, that amidst these witticisms of “*the Protestants*” [for it seems, the Calvinists engross that name to themselves] we “*rank Papists*,” still look out for arguments; and when we find none, or only such as are worse than none, we still say, *Logica Genevensis* ! and remain confirmed in our “*dreadful heresy*,” or rather in our Lord’s anti-Calvinistic doctrine: *By thy words thou shalt be JUSTIFIED, and by thy words thou shalt be CONDEMNED.*

### End of the First Part.

\* See the above mentioned “*Address from Candid Protestants*.”

# *Logica Genevensis* continued.

O R

THE SECOND PART OF THE

F I F T H C H E C K

T O

A N T I N O M I A N I S M,

C O N T A I N I N G

A Defence of "*Jack o' lanthorn*," and "*the Paper-kite*,"  
i. e. Sincere Obedience; — of the "*Cobweb*,"  
i. e. The evangelical law of liberty; — and of the  
"*valiant Sergeant IF*." i. e. The conditionality of  
Perseverance, attack'd by the Rev. Mr. Berridge,  
M. A. Vicar of Everton, and late Fellow of  
Clare-hall, Cambridge, in his book called *The*  
*Christian world unmasked*.

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T H E S E C O N D E D I T I O N .

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— Quandoque bonus dormitat Homerus.  
HOR.

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L O N D O N :

Printed by R. HAWES, (No. 34.) in Lamb-street,  
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Logica Gentiana continetur

FIFTH EDITION

ANTINOMIA

CONTAINING

A Defence of "Yates's Jambes," and "the Jambes,"  
of "Ancient Opulence," — of the "Jambes,"  
of "The evening of the day of the day," — of the  
"ancient Jambes," — of the "Jambes," — of the  
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THE JAMBES

— of the "Jambes," — of the "Jambes," — of the "Jambes,"

THE JAMBES

Printed by R. H. H. (No. 12, in the year 1812)



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A

## D E F E N C E &amp;c.

## INTRODUCTION.

HAVING animadverted upon Mr. H's *Finishing Stroke*, I proceed to ward off the first blow, which the rev. Mr. Berridge has given to practical religion. But, before I mention his mistakes, I must do justice to his person. It is by no means my design to represent him as a divine, who either leads a loose life, or *intends* to hurt the Redeemer's interest. His conduct as a christian is exemplary; his labours as a minister are great: and I am persuaded that the wrong touches, which he gives to the ark of godliness, are not only undesigned but *intended* to do God service.

There are so many things commendable in the pious vicar of Everton, and so much truth in his *Christian world unmasked*, that I find it an hardship to expose the unguarded parts of that performance. But the cause of this hardship is the ground of my apology. Mr. B. is a good, an excellent man, therefore the antinomian errors, which go abroad into the

world with his letters of recommendation, speak in his evangelical strain, and are armed with the poignancy of his wit, cannot be too soon pointed out, and too carefully guarded against. I flatter myself, that this consideration will procure me his pardon, for taking the liberty of dispatching his "*valiant sergeant*," with some doses of rational and scriptural antidote for those, who have drunk into the pleasing mistakes of his book, and want his piety to hinder them from carrying speculative into practical antinomianism.

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### FIRST SECTION,

*Mr. Berridge advances the capital error of the antinomians, when he says, that "Faith must UTTERLY exclude ALL justification by works:" and when he represents "the passport of obedience" as a paper-kite.*

ONE of my opponents has justly observed, that "the principal cause of controversy among us," is the doctrine of our justification by the works of faith in the day of judgment. At this rampart of practical godliness Mr. B. levels such propositions as these in his *Christian world unmasked*, 2d. Edition, p. 170, 171. FINAL justification by faith is the CAPITAL doctrine of the gospel—Faith being the term of salvation, &c. must UTTERLY exclude ALL justification by works—And p. 26. we read of an ABSOLUTE impossibility of being justified IN ANY MANNER by our works.

If these positions are true, say, reader, if St. James, St. Paul, and Jesus Christ did not advance great untruths when they said: *By WORKS a man is JUSTIFIED and not by faith only.* Jam. ii. 24. *For not the bearers of the law [of Christ] are just before God, but*



but the DOERS shall be JUSTIFIED, &c. in the day when God shall judge the secrets of men by Jesus Christ. Rom. ii. 13, 16. For [adds our Lord, when speaking of the day of judgment] by thy WORDS thou shalt be JUSTIFIED, &c. Mat. xii. 37. Christian reader, say who is mistaken, Christ and his apostles, or the late Fellow of Clare-hall?

§ Mr. B. goes farther still. Without ceremony he shuts the gates of heaven against every man, who seeks to be justified by works, according to our Lord's and St. James's doctrine. For when he has assured us p. 171, that faith must UTTERLY exclude ALL justification by works, he immediately adds "And the man, who seeks to be justified by his passport of obedience, will find no passage through the city-gates." Might not our author have unmasked calvinism a little more, and told the christian world, that the man who minds what Christ says shall be turned into hell?

See the boldness of solifidianism \*! In our Lord's days believers were to keep their mouths as with a bridle, and to abstain from every idle word, lest in the day of judgment they should not be justified. In St. John's time they were to do Christ's commandments, that they might enter through the gates into the city, Rev. xii. 14, but in our days a gospel-minister assures us, p. 171, that the believer, who according to our Lord's doctrine seeks to be "justified by his passport of obedience, will find no passage through the city-gates. He may talk of the tree of life, and soar up with his PAPER-KITE to the gates of paradise, but will find no entrance."—I grant it, if an antinomian pope has

St.

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\* Solifidianism is the doctrine of the Solfidians; and the Solfidians are men, who, because sinners are justified [*sola fide*] by SOLE FAITH in the day of conversion, infer as Mr. B. that "believing" is the total term of all salvation," and conclude as Mr. H. that the doctrine of final justification by the works of faith in the great day, is "fill of rottenness and deadly poison." It is a foster word for antinomianism.

St. Peter's key; but so long as Christ has the key of David; so long as he opens, and no solidian shuts; the dutiful servant, instead of being sent flying to hell after the "paper-kite" of obedience, will, through his Lord's merits, be honourably admitted into heaven *by the passport* of good works, which he has about him. For, though the remembrance of his sins and the sight of his Saviour, will make him ashamed to produce it; yet he had rather die ten thousand deaths, than be found without it. The celestial Porter, after having kindly open'd it for him, will read it before an innumerable company of angels, and say, *Enter into the joy of thy Lord, for I was hungry and thou gavest me meat: &c. Mat. xxv. 35, &c.*

§ If the vicar of Everton throws in an antinomian caveat against this "passport of obedience†," and ridicules it still as a "paper-kite," Isaiah and St. Paul will soon silence him. *Open ye the gates,* says the evangelical prophet, *that the righteous nation which keepeth the truth of the gospel-precepts, as well as of the gospel-doctrines, may enter in:* for adds the evangelical apostle, *Circumcision [including all professions of faith] is nothing, but the keeping of the commandments of God. Yea, though I have ALL FAITH and no charity, I am nothing.* Is. xxvi. 2, 1 Cor. vii. 19, xiii. 2.

If I am at the city-gates, when Mr. B. will exclaim against the "passport of obedience," I think I shall venture to check his imprudence by the following questions. Can there be a medium between *not having a passport of obedience, and having one of disobedience?* Must a man, to the honour of free-grace, take a passport of refractoriness along with him? Must he bring a certificate of adultery and murder to  
be

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† I speak only of the *obedience of faith*. It is only for that obedience, and for the *works of faith* that St. James pleads in his epistle, Mr. W. in the Minutes, and I in the Checks. All other obedience is *insincere*, all other works pharisaical.

be welcome into the new Jerusalem? I am persuaded that with the utmost abhorrence Mr. B. answers *No!* But his great Diana, speaks louder than he, and says before all the world: "There is no need that he should have a testimonium of adultery and murder, but he may if he pleases; nay, if he is so inclined, he may get a diploma of treachery and incest: it will never invalidate his title to glory; for if David and the incestuous Corinthian had *saving* faith, *inamissible* eternal life, and *finished* salvation, when they committed their crimes; and if Faith or BELIEVING [as Mr. Berridge affirms, p. 168.] is *the TOTAL term of ALL salvation,*" why might not every christian, if he is so minded, murder his neighbour, worship idols, and gratify even incestuous lusts as well as primitive backsliders, without risking his *finished* salvation? Upon this antinomian axiom advanced by Mr. B. "*Believing is the TOTAL term of ALL salvation,*" I lay my engine, a grain of reason, and ask every *unprejudiced* person, who is able to conclude that two and two make four, whether we may not, without any magical power, heave morality out of the world, or Calvinism out of the church?

If Mr. Berridge pleads, that when he says, p. 168, "*Believing is the TOTAL term of ALL salvation,*" he means a faith "including and producing all obedience:" I reply, Then he gives up solifidianism; he means the very faith, which I contend for in the Checks; and, pressing him with his own definition of faith; I ask, How can a "*faith including all obedience,*" include *murder*, as in the case of David; *idolatry*, as in the case of Solomon; *lying, cursing*, and *denying Christ*, as in the case of Peter; and even *incest*, as in the case of the apostate Corinthian? Are murder, idolatry, cursing, and incest, "*all obedience?*"—If Mr. B. replies *No*: Then David, Solomon, &c. lost the *justifying faith* of St. Paul, when they lost the *justifying works* of St. James; and so Mr. B. gives up the point together with Calvinism.—If he says *Yes*: he not

not only gives up St. James's justification, but quite unmasks antinomianism; and the rational world who "come and peep," may see that his doctrine of grace is not a *chastet*, but a *great Diana*, who pays as little regard to decency, as she does to scripture.

If this is a sophism, I humbly intreat the learned Fellow of Clare-hall to convince the world of it, by shewing where the fallacy lies. He can do it, if it can be done, "*having consumed a deal of candle at a noted Hall at Cambridge, in lighting up a*" good "*understanding*," even after he was declared *master of the art of logic*. But if the dilemma is forcible, and grinds calvinism as between an upper and nether mill-stone, I hope that he will no longer oppose the dictates of reason, merely to pour contempt upon our Lord's doctrine of a believer's justification by the works of faith; and to sport himself with *obedience*, rendered as ridiculous as Sampson was, when the Philistines treated him as a blind mill-horse.

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## SECOND SECTION.

*Containing an account of the doctrine of the Solifidians with respect to St. James's gospel-law, or law of Liberty, which Mr. B. indirectly calls a cobweb; and with respect to sincere obedience, which he directly calls 'a jack-o'-lanthorn.'*

WE have already seen how Mr. B. gives the *passport of obedience* to the winds as a boyish trumpery. To render the "*paper-kite*" more contemptible, p. 145, he ties to it instead of a tail, "*a spruce new set of duties half a yard long, called legally-evangelical,*"  
"and



“and evangelically legal, unknown to Christ and his apostles, but discovered lately by some ingenious gentlemen.” Just as if I, who have ventured upon those expressions, to indicate the harmony that subsists between the promises of the gospel and the duties of the law of liberty, and Mr. Wesley who has let those compounded words pass in the second check, were the first men who have taught, that believers are not without law to God, but under a law to Christ. 1 Cor. ix. 21. Just as if no body had said before us, *Do we make void the law through faith; or through the gospel? God forbid! Yea, we establish the law,* Rom. iii. 31. That is, by preaching a faith that worketh by love, we establish the moral law; for love is the fulfilling of it, and he that loveth another has fulfilled the law, Rom. xiii. 8. 10.—Not indeed the ceremonial law of Moses, for ceremonies and love are not the same thing; nor yet the Adamic law of innocence, for if the apostle had spoken of that law, he would have said, *He that has ALWAYS loved another with PERFECT love, has fulfilled the law:* Therefore he evidently speaks of the evangelical law, preached thus by St. James to believers, *So speak ye, and so do, as they that shall be judged by the LAW OF LIBERTY.* Jam. ii. 12. A law which is so called, not because it gives us the least liberty to sin; but because, during the day of salvation, it indulges us with the precious liberty to repent of our former sins, and come to Christ for pardon, and for stronger supplies of sanctifying grace.

However, Mr. Berridge, as if the antinomians had already burned St. James's epistle, says, p. 144, after speaking of the law of innocence given to Adam before the fall, “All other laws,” [and consequently the law of liberty] “are cobwebs of an human brain:” What, Sir, do you think, that Moses was a spiritual spider, when he wove the ceremonial law? Can you possibly imagine that David's blessed man, whose delight is in the LAW of the Lord, meditates day and night in a LAW, which bids him “stand upon his own legs,” and

G

absolutely

absolutely despair of mercy upon "a single trip? Would you on second thoughts say, that St. Paul and St. James weave "*cobwebs*" in the brains of mankind when they declare, that *the end of the COMMANDMENT [or of Christ's law] is charity from a pure heart, a good conscience and faith unfeigned*; when they speak of FULFILLING the royal law according to the scripture, *Thou shalt love thy neighbour as thyself*; or when they assure us, that he who loveth another HATH FULFILLED IT; and exhort us to bear one another's burdens and so FULFIL THE LAW OF CHRIST? See 1 Tim. i. 5. Jam. ii. 8. Gal. v. 13. and Gal. vi. 2.

§ I shall not borrow here the rash expression, which Mr. Berridge uses when he confounds original worthiness, and derived merit, and reflects upon Christ, who evidently attributes the latter to believers: I shall not say, that my new opponent's mistake "*is enough to make † a devil blush*"; but I may venture to affirm, that before he can prove, the *law of liberty* is a "*cobweb*," he must not only burn St. James's epistle, but

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† How strangely may prejudice influence a good man! Mr. Berridge p. 164, &c. raises a masked battery against the article of the minutes, where Mr. Wesley hints, that *the word merit* might be used in a scriptural sense to express what Dr. Owen, by an uncouth circumlocution, calls, *The rewardable condescency, that our whole obedience, through God's gracious appointment, has unto eternal life.*—"Oh, Sir, [says Mr. B.] God must abominate the pride, the insolence of human pride, which could dream of *merit*: it is enough "to make a devil blush."—There is great truth in these words, if Mr. B. speaks only of *proper merit*, or *merit of condescency*: but if he extends them to the evangelical *worthiness* so frequently mentioned by our Lord; if he applies them to *improper merit*, generally called *merit of congruity*, he indirectly charges Christ with teaching a doctrine so excessively diabolical, that the devil himself would be ashamed of it; and what is more surprising still, if I mistake not, he indirectly inforces the dreadful heresy himself by an ILLUSTRATION, which in some degree shows how God rewards us "*for*" our works, and "*according to*" our works.—A tender-hearted gentleman

but sweep away the epistles of St. Paul to the Romans and to the Galatians; together with the law, the prophets, and the psalms. While he considers whether the tree of antinomianism will yield a besom strong enough for that purpose, I beg leave to dwell a moment upon another of his mistakes. It respects obedience and good works, against which solidians indirectly wage an eternal war. It runs through several pages, but centres in the following unguarded propositions.

G. 2

P. 35.

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"gentleman [says he] employs two labourers out of charity, to weed a little spot of four square yards. Both are old and much decrepit, but one is stronger than the other. The stronger weeds three yards, and receives three crowns: the weaker weedeth one, and receives one crown. Now both the labourers are rewarded FOR their labour, and ACCORDING TO their labour, but not for the MERIT of their labour."---Granted, if *merit* is taken in the sense of *proper merit*, or *merit of condignness* and equivalence; but absolutely denied if it is taken in the sense of *improper worthiness*, or *merit of congruity*.—Let Thomas Aquinas, the most famous of all the papist divines, bring his standard of *merit* and measure Mr. B. and if the vicar of Everton [how loud soever he may exclaim against the word] is not found holding the doctrine of *merit of congruity* as much as Mr. Baxter, let me for ever forfeit all pretensions to a grain of common sense. "The angelic Doctor" defines *merit* thus: "Dicitur aliquis mereri ex condigno, quando invenitur æqualitas inter præmium et meritum secundum æstimationem: ex congruo autem, tantum quando talis æqualitas non invenitur; sed solum secundum liberalitatem dantis munus tribuitur quod dantem decet."---That is, "A man is said to merit with a *merit of condignness*" [i. e. to merit properly] when upon an average there appears an equality between the reward and the merit. But he is said to merit only with a *merit of congruity* [i. e. to merit improperly] when there is no such equality; and when a benefactor out of mere liberality makes a present, which it becomes him to make."—Now, let candid men compare Mr. Berridge's ILLUSTRATION, with the definition that the most renowned papist doctor has given us of *merit*; and let them say if Mr. B. instead of splitting the hair, does not maintain, and ILLUSTRATE the doctrine of *merit of congruity*; and if one of the blushes which he supposes our Lord's doctrine of *worthiness* or *merit* would bring upon the face of some modest devil, does not become the author of the christian world unmasked, more than the author of the Minutes.

P. 35. l. 18. *Sincere obedience is nowhere mentioned in the gospel as a CONDITION of salvation; and p. 36, l. 4, Works have no share in the covenant of grace as a CONDITION of life. I grant it, if by salvation, in the first proposition, and by life in the second, Mr. B. means INITIAL salvation, and life BEGUN in the world of grace. For undoubtedly the free gift is come upon all men to justification, or salvation from the damning guilt of original sin, and consequently to some interest in the divine favour previous to all obedience and works. Again and again have I observed, that as by one man's disobedience, many [οἱ πολλοί, the multitudes of men] were made sinners; so by the obedience of one, many [οἱ πολλοί, the multitudes of men] shall, to the end of the world, be made righteous, i. e. partakers of the above-mentioned justification, in consequence of Christ's atonement and the talent of free grace, and supernatural light, which enlightens every man that comes into the world. [Compare Rom. v. 18, 19, with John i. 4, 5, 9. Far from opposing this initial LIFE of free grace, this SALVATION unconditionally begun, I assert its necessity against the Pelagians; and its reality against the papists and Calvinists, who agree to maintain, that God has absolutely \* reprobated a considerable part of mankind. But Mr. Berridge's*

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\* Some of my readers will wonder at my coupling the Calvinists and the Romanists, when I speak of those who hold *absolute* reprobation: but my observation is founded upon matter of fact. We are too well acquainted with the opinion of the Calvinists concerning the vessels of wrath. The sentiments of the Papists not being so public, may be brought to light by the following anecdote. Being some years ago at Gauges, in the south of France, I went with Mr. Pomart, the protestant minister of that town, to recommend to divine mercy the soul of a woman dying in child-bed. When we came out of the house, he said: Did you take notice of the person who was by the bed-side? He is a man-midwife, and a strenuous papist. You see by the consequences that this poor woman had a very hard labour. As it was doubtful whether the child would be born alive, he insisted upon baptizing it in the womb, *avec un*  
*seringue*



Berridge's propositions are antinomianism unmasked, if he extends their meaning (as his scheme does)

G 3

*seringue*, according to custom. The protestant women in the room, exclaimed against his intention of tormenting a woman in that extremity, by so ridiculous and needless an operation. Needless! replied he, how can you call that needless, which will save a soul? Do you not know that if the child dies unbaptized, it will certainly be lost? The doctrine of the Romish Church is then *free* wrath, or *free* reprobation, for the myriads of infants, who die without baptism all the world over.

§ I beg leave to confirm this anecdote by a public testimony. My opponents have frequently mentioned the agreement of my sentiments with those of the Popish champion Bellarmine. This gave me a desire of looking into his works. Accordingly I procured them last winter; and, to my great surprise before I had read a page, I found him a peculiar admirer of the great predestinarian St. Augustine, whom he perpetually quotes. Nay, he is so strenuous an assertor of Calvinistic election, that, to prove "*We can give no account of God's election in our part,*" among the reasons advanced by Calvin, Coles, Zanchius, &c. in support of unconditional election and reprobation, he proposes the following argument, "*Tertia ratio, &c. dicitur a parvulorum diversitate, quorum aliqui rapiuntur statim a baptismo, alii paulo ante baptismum, quorum priores ad gloriam predestinatorum, posteriores ad penam reprobatorum pertinere non est dubium: nec possunt hic ulla merita previsa, ullusve bonus usus liberi arbitrii, aut gratia fingi.*" Bell. *Opera De gratia et libero arbitrio*. Cap. V. *Antwerpæ*, 1611. p. 766. That is, "*The third reason is taken, from the different lot of little children: some being snatch'd immediately after baptism, and others a little before baptism: The former of whom undoubtedly go to the glory of the elect; and the latter, to the punishment of the reprobates. Nor can any desert foreseen, or any good use of free-will or of grace be here pretended.*" This argument is truly worthy of the cause which it supports. The very essence of Calvinism is an irreconcilable opposition to the second gospel-axiom. And as Bellarmine's argument demolishes that axiom, (it being impossible that the damnation of reprobated infants should be *from themselves*) he necessarily builds up Calvinism, with all its gracious doctrines. I might here return my last opponent these words of his *Finishing Stroke*, p. 15, which he writes in capitals, "*So BELLARMINE*" = "*See, Sir, what company you are again found in:*" = But I do not admire such arguments. Were Father Walsli and Cardinal Bellarmine in the right, it would be no more disgrace to Mr. Hill to stand between them both, than it is to me to believe, with the Cardinal, that Christ has said, "*In the day of judgment by thy words shalt thou be justified.*" For, as a diamond does not become a pebble upon the finger of papist, so truth does not become a lie under his pen.

to finished salvation, and to a life of glory, unconditionally bestowed upon adulterous backsliders: for *sincere obedience*, or the *good works* of faith, are a condition [or, to use Mr. B's word, "*a term*"] indispensably required of all, that stay long enough upon the stage of life, to act as moral agents. *Every branch in me that beareth not fruit he taketh away*, John xv. 2. *Be not deceived, neither fornicators, &c. shall inherit the kingdom of God.* 1 Cor. vi. 9. See Ezek. xviii. and xxxiii. *If the penitent thief had lived*, says our church, *and not regarded the works of faith, he should have lost his salvation again.* As for the argument taken from these words, *He that believeth [now, with the heart unto righteousness] hath everlasting life*, [i. e. has a title to, and a taste of a life of glory, and shall have the enjoyment of it, if he continues in the faith rooted and grounded;] it is answered at large, 4th Check, p. 94, &c.

Page 38, Mr. B. unmasks antinomianism in the following proposition. "*I have gathered up my ends, respecting this matter; and I trust you see at length, that sincere obedience is nothing but a jack-o'-lantern, dancing here and there and every where: no man could ever catch him, but thousands have been lost by following him.*"

If I mistake not, Mr. Berridge here exceeds Mr. Hill. The author of P. O. only supposes, that works have nothing to do before the Judge of all the earth in the matter of our eternal salvation, and that all believers shall "*sing louder*" in heaven for all their crimes upon earth: But the Vicar of Everton represents *sincere obedience* [which is a collection of all the good works of upright heathens, jews, and christians] as "*a jack-o'-lantern; and thousands,*" says he, "*have been lost by following him.*"—Here is a blow at the root!—What! thousands lost by following after *sincere obedience* to God's commands! Impossible!—Our pious author, I hope, means *insincere obedience*; but if he stands to what he wrote, he must not be surprized, if with the "*good folks cast in a gospel foundery,*"

"foundery, I ring a fire-bell," and warn the protestant world against so capital a mistake. That thousands have been lost by resting in faithless, superficial, hypocritical, *insincere* obedience, I grant: but Thousands!—lost! by following after *sincere* obedience, i. e. after the obedience we uprightly perform according to the light we have!—This is as impossible, as that the Holy Ghost should lie when he testifies, *In every nation he that feareth God and worketh righteousness is accepted of him* according to one or another of the divine dispensations: He is accepted as a converted heathen, jew, or christian.

Had I the voice of a trumpet I would shout upon the walls of our Jerusalem: *Let no man deceive you*: No body was ever lost, but for NOT following after, or for starting from *sincere* obedience; christian faith itself being nothing but *sincere* obedience to this grand gospel precept, *Believe in the Lord Jesus Christ and thou shalt be saved. We have received apostleship*, says St. Paul, *for Obedience to the Faith among all nations*, Rom. i. v. No adult children of Adam were ever eternally saved, but such as followed after *sincere* obedience, at least from the time of their last conversion, if they once drew back towards perdition. For Christ, says the apostle, *is the author of ETERNAL salvation to them that OBEY him*; and he undoubtedly means, that obey him *sincerely*: *He will render eternal life to them who by patient continuance in well-doing, or by persevering in "sincere obedience," seek for glory.*—*Has the Lord as great delight in burnt-offering*, says Samuel, *as in OBEYING* [and I dare say he meant *sincerely* obeying] *the voice of the Lord?*—*Behold!* [whatever solifidians may say] *to OBEY is better than sacrifice, and to hearken than the fat of rams: for rebellion [or disobedience] is as the sin of witchcraft, and stubbornness as Idolatry.* Heb. v. 9. Rom. ii. 7. 1 Sam. xv. 22.

§ God, to shew the high value he puts upon *sincere* obedience, sent Jeremiah to the Rechabites with this message

message; Thus saith the Lord of hosts, BECAUSE ye have OBEYED the commandment of Jonadab your father, and kept all his precepts; therefore Jonadab the son of Rechab shall not want a man to stand before me for ever. His capital charge against Israel is that of disobedience. St. Peter, who observes that the believing Jews had purified their souls by OBEYING the truth, asks, What shall the end be of them that OBEY not the gospel? And St. Paul answers, that Christ will come in flaming fire taking vengeance on them— and that God will render tribulation and wrath to them that do not OBEY the truth, but OBEY unrighteousness: And even that famous passage, He that believeth on the son hath everlasting life, and he that believeth not the son, shall not see life, John iii. 36, is in the original a rampart against solidianism: for in the last sentence of it, the word rendered believeth not, is not *ou misevew*, in opposition to the first clause: but *anewidew*, an expression, which by signifying equally he who DISOBEYETH, and he who believeth not, guards the doctrine of obedience as strongly as that of faith.

### THIRD SECTION.

*An answer to Mr. B's. capital arguments against sincere obedience.*

THE serious reader probably wonders at the pious vicar of Everton, and asks if he supports his assertions against sincere obedience by arguments? Yes, he does, and some of them are so plausible, that the simple can hardly avoid being deceived by them; nay and some of the judicious too: for asking, last summer, a sensible clergyman, what part of Mr. B's. book



book he admired most, he convinced me of the reasonableness of this publication by replying "I think him most excellent upon *sincere obedience*." A glaring proof this, that the impossibility of deceiving the very elect is not *absolute*, and that our Lord did not give them an *impertinent* caution when he said, *Take heed that no man deceive you*. But let us hear Mr. B.

P. 24, "Perhaps you think that Christ came to shorten man's duty, and make it more feasible by shoving a commandment out of Moses's tables, as the papists have done; or by clipping and paring all the commandments, as the moralists do. Thus *sincere obedience*, instead of *perfect*, is now considered as the law of works. But if Jesus Christ came to shorten man's duty, he came to give us a licence to sin. For duty cannot be shortened without breaking commandments. And thus Christ becomes a minister of sin with a witness, and must be ranked at the head of antinomian preachers." To this specious argument I reply:

(1) After the fall, Christ was given in the promise to mankind as a *Mediator*; and *help was laid upon him* to make man's duty [as a redeemed sinner] feasible. To deny it, is to deny man's redemption. At that first promulgation of the gospel, what St. Paul calls the *Law of faith*, and St. James, *the law of liberty* took place. This gracious law has been in force under all the dispensations of the everlasting gospel ever since. And according to its tenor in the day of judgment we shall be justified or condemned, Mat. xii. 37.

—(2) To assert that *the law of liberty* or *the law of faith* requires of us paradisiacal innocence, and such a perfection of bodily and rational powers as Adam had before the fall, is to set Christ's mediation aside; and to suppose, that it leaves us just where it found us, that is, under the old Adamic covenant.—(3) *The law of liberty* neither "shoves out, pares, nor clips" any moral commandment; for it condemns a man for the

the adultery of the eye, as well as for gross fornication; and for the murder of the tongue or heart, as well as for manual assassination; and it requires us to love God with all our heart and our neighbour as ourselves, according to the light of our dispensation, and the talent of power we have received from above. He that keeps this whole law, and breaks it in one point [as Saul did in the matter of Agag, David in the matter of Uriah, Judas in the matter of Mammon, some Corinthians and Galatians in biting one another; and some of the christians to whom St. James wrote, in despising the poor and shewing a mean partiality to the rich] — he, I say, that knowingly and wilfully breaks this law in one point, is guilty of all; and he remains under the curse of it, till he has repented, and resumed the obedience of faith. Therefore, when our Lord substituted *the law of liberty* for the law of innocence, he neither “gave us a licence to sin,” nor “became a minister of sin with a suitness,” as Mr. B. rashly affirms.—(4) The fourth Mosaic commandment allows *no manner of work*, but the last edition of the law of liberty allows all manner of work of necessity and mercy, to be done on the sabbath. Our Lord therefore dispences with the uncommon rigour, with which the jews observed that sacred day: and if Mr. B. will call that indulgence “*clipping, paring*,” or altering the 4th Commandment, he is at liberty: but if we break a commandment in availing ourselves of our Lord’s gracious dispensation, why does Mr. B. allow his manservant, his maid servant, or his horse, to work on the saturday! Why does he not keep the *seventh* day holy “like the circumcized race?”—(5) *Innocent* man with *unimpaired* powers, could yield *perfect* obedience, to *the law of innocence*; therefore that law made no allowance, no provision for any deficiency in duty. Not so *the law of liberty*: for although it allows no wilful sin, yet it does not reject sprinkled, though as yet imperfect obedience. Nor does it, as  
some

some divines would persuade the world, curse the bud because it is not yet the blossom, or the blossom because it is not yet the fruit, or the fruit because it is not yet ripe: provided it tends to maturity, and harbours not *insincerity*, the worm that destroys evangelical obedience. It declares, that our works of faith are *accepted according to what we have, and not according to what we have not*. It graciously receives from an heathen, the obedience of an heathen; and from a babe in Christ, the obedience of a babe. And instead of sentencing to hell the man, whose pound has *only* gained *five* pounds, and in whom the seed of the word has *only* produced *thirty-fold*: it kindly allows him half the reward of him, whose pound has gained *ten* pounds, or in whom the seed has brought forth *sixty-fold*. But it shews no mercy to the unprofitable servant, who buries his talent; and it threatens with sorer punishment the wicked servant, who *turns the grace of God into lasciviousness*.—(6)

“ Thus sincere obedience is now considered as the “ law of works.” Not so: but it is considered, even by judicious Calvinists, as that obedience, which *the law of liberty* accepts of, by which it is *fulfilled*, and thro’ which believers *shall be justified* in the great day. I might fill a volume with quotations from their writings; but three or four will sufficiently prove my assertion.—Joseph Alleine, that zealous and successful preacher, says in his *Sure guide to heaven, or Alarm to the unconverted*, Lond. 1705. p. 153, 154, ‘ The terms of mercy’ [*he should have said, The terms of ETERNAL salvation*] are ‘ brought ‘ as low as possible to you. God has stooped as low ‘ to sinners, as with honour he can. He will not ‘ be thought a fautor of sin, nor stain the glory of ‘ his holiness; and whither could he come lower ‘ than he hath, unless he should do this? He has ‘ abated the impossible terms of the first covenant. ‘ Acts xvi. 31. Prov. xxviii, 13. He does not im- ‘ pose any thing unreasonable or impossible, as a ‘ condition

‘ condition of life.’ [Alicine should have said, *as a condition of ETERNAL life IN GLORY* ; for God in Christ most freely gives us an *initial life of grace*, before he puts us upon performing any terms, in order to an *eternal life of glory*.] ‘ Two things were necessary to be done by you according to the first covenant, &c. And for future *obedience*, here he is content to yield to your weakness, and remit the rigor. He does not stand upon’ [legal] ‘ perfection &c. but is content to accept of *sincerity*. Gen. xvii. 1.—Matthew Mead in his treatise on *The good of early Obedience*, London, 1683, p. 402, says, ‘ It must be an upright and SINCERE OBEDIENCE. *Walk before me and be thou perfect*. Gen. xvii. 1. In the margin it is, *sincere or upright*. So that sincerity and uprightness is new covenant perfection. The perfection of grace in heaven is glory ; but the perfection of grace on earth is *sincerity*.’—Mr. Henry perfectly agrees with M. Mead, when he thus comments upon Gen. vi. 9, ‘ *Noah was a just man and perfect* : He was perfect, not with a sinless perfection’ [according to the first covenant] ‘ but a perfection of sincerity. And it is well for us, that by virtue of the covenant of grace, upon the score of Christ’s righteousness, *sincerity* is accepted as our gospel perfection!’—Hence it is that Dr. Owen says, a believer *as such*, shall be tried, judged, and justified, “ *by his own personal SINCERE OBEDIENCE*.” Of justification, p. 111.—By comparing these fair quotations with Mr. B’s argument, my reader, without having the sagacity of “ an old fox,” will see that antinomianism has lost all decency in our days, and is not ashamed to call “ *jack-o’-lanthorn*,” &c. what the sober Calvinists of the last century called “ *gospel perfection*.”

§ Lastly, to insinuate, as Mr. B. does, that “ *Christ becomes a minister of sin with a witness, and must be ranked at the head of antinomian preachers,*” because



because he has substituted *the law of liberty* for the old Adamic covenant, is something so ungrateful in a believer, so astonishing in a gospel-minister, that—But I spare the *pious* Vicar of Everton, and rise against thee, O Crispianity! Thou hast seduced that man of God, and upon thee I charge his dreadful mistake. However, he will permit me to conclude this answer to his shrewd argument by the following query: If “*Christ becomes a minister of sin, and must be ranked at the head of antinomian preachers,*” for placing us under the law of liberty, which curses a fallen believer that breaks it in one point [though it should be only by secretly harbouring malice or lust in his heart] what must we say of the divines, who give us to understand, that believers are not under the law preached by St. James, but under directions or “*rules of life,*” which they may break unto adultery and murder, without ceasing to be God’s pleasant children, and men after his own heart?—Must these popular men *be ranked at the head,* or at the tail of the antinomian preachers?

P. 24. Mr. B. advances another argument. “If sincere obedience means any thing, it must signify, either doing what you *can*, or doing what you *will.*”—I apprehend it means neither the one nor the other, but doing with uprightness *what we know God requires of us*, according to the dispensation of grace which we are under; meekly lamenting our deficiencies, and aspiring at doing all better and better every day. “*So we are*” [not] “*got upon the old swampy ground again,*” but stand upon the rock of ages, and there defend the law of liberty against mistaken solidifiers.

P. 27. Mr. B. instead of shewing, that our obedience is *insincere* if we live in sin, and despise Christ’s salvation, goes on mowing down all sincere obedience without distinction.—“*I perceive,* says he, *you are not yet disposed to renounce sincere obedience:*” and to engage us to it, he advances another argument, which, if it were sound, would demolish, not only “*sincere*

obedience, but true repentance, faith unfeigned, and all christianity. To answer it therefore, I only need to produce it; substituting the words *true repentance*, or *faith unfeigned*, for "*sincere obedience*," which Mr. B. ridicules, thus:

' You might have reason to complain, If God had made  
' *sincere obedience* [I say, true repentance, or faith  
unfeigned] ' a condition of salvation: Much talk of it  
' there is, like the good man in the moon, yet none could  
' ever ken it. I dare defy the scribes to tell me truly what  
' *sincere*" [repentance] ' is: whether it means leaving  
' half' my sins, or one fiftieth, or one hundredth part;  
shedding ' half' a score tears ' or fifty, or one hundred.  
' I dare defy all the lawyers in the world to tell me,  
' whether' faith unfeigned ' means' believing half the  
' bible, or three quarters, or one quarter, or one fiftieth,  
' or one hundredth part: Or whether it means believing  
with \*. ' half' a grain of the faith which removes a  
mountain-load of guilt, ' or one fiftieth, or one hundredth  
' part' of a grain: Or whether it implies believing  
with all our hearts, or with ' half, or three quarters, or  
' one quarter,' &c. Where must we draw the line? It  
surely needs a magic wand to draw it. See p. 27.  
l. 13. &c.

Mr. B. turns this flaming argument against *sincere obedience*, like the cherub's sword, every way. Take two more instances of his skill; still giving me leave to level at *faith unfeigned*, "*the total term of all salvation*," what he says, against *sincere obedience*—P. 28,  
' If God has made *sincere obedience* [I retort *faith unfeigned*] *the CONDITION* [or term] ' of salvation,  
' he would certainly have drawn the line, and marked out  
' the boundary precisely, because our life depended on it.'

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\* Mr. B. invites me thus to retort his bad argument against *sincere obedience* p. 94. l. 18. "I have been praying fifteen years for faith with some earnestness, and am not yet possess of more than half a grain.—Jesus assures you that a single grain, &c. would REMOVE A MOUNTAIN load of guilt from the conscience, &c.

—Page 28. ‘Sincere obedience’ [I continue to say, Faith unfeigned] ‘is called a condition,’ [or a term] ‘and no one knows what it is, &c. O fine condition! Surely Satan was the author of it.’—

P. 24, ‘It is Satan’s catch-word for the gospel.’—P. 38, It is ‘nothing but a jack-o’-lanthorn, dancing here and there and every where,’ &c. For p. 29, ‘If God has drawn no boundary, man must draw it, and will draw it where he pleaseth. ‘Sincere obedience’ [I still retort *sincere repentance, or true faith*] ‘thus becomes a nose of wax, and is so fingered as to fit exactly every human face. I look upon this doctrine, as the devil’s master-piece, &c.’

And I look upon these assertions, as the master-piece of antinomian rascals, and Geneva-logic in the mouth of the pious Vicar of Everton. Is it not surprising, that he, who unmasks the christian world, should be so hood-winked by Calvinism, as not to see, that there are as many false professors of *SINCERE repentance and TRUE faith*, as there are of *sincere obedience*; that even the Turks call themselves mussulmen, or true believers; and that he has full as much reason to call sincere repentance, or true faith, a rotten buttress, a nose of wax, a paper-hike, a jack-o’-lanthorn, &c. as *sincere obedience*?

What a touch has this learned divine given here to the ark of God, in order to prop up that of Calvin? and how happy is it for religion, that this grand argument against obedience, repentance, and faith, is founded upon an hypothetical proposition, p. 29, l. 8, “If God has drawn no boundary?” This supposition Mr. B. takes for granted, though it is evidently false; the boundaries of *sincere obedience* being full as clearly drawn in the scriptures as those of *true repentance, and faith unfeigned*.

§ God himself, without ‘a magic wand’ has ‘drawn the line,’ both in every man’s conscience and in his written word. The line of *Jewish obedience*

is drawn all over the old testament, especially Ex. xx, Ps. xv, Ez. xviii, and Mic. vi. 8. The line of *Christian* obedience is exactly drawn all over the new testament, and most particularly in our Lord's sermon upon the mount: And the line of *Heathen* faith and obedience is, without the scripture, drawn in every breast, by the gracious *light*, that enlightens every man who comes into the world. Through this light even Mahometans and Heathens may BELIEVE that God is, and that he is a rewarder of them that diligently seek him; and by this FAITH they may work righteousness, do to others as they would be done by, and so fulfil the law of liberty according to their dispensation: And that some do, is evident from these words of the Apostle: *When the gentiles, who have not the [written] law, do by nature [in its present state of initial restoration, without any other assistance than that which divine grace vouchsafes to all men universally] the things contained in the law; these having no (written) law, are a law unto themselves, and shew the work (or precepts) of the law written in their hearts; their conscience also bearing witness, and their thoughts accusing or excusing one another.* Rom. ii. 14, 15. Therefore, the dreadful blow, inadvertently struck at all religion through the side of sincere obedience, is happily given with a broken reed: Christianity stands: The important term of sincere obedience, with respect to adult persons, has not Satan, but the blessed God, for its author; and antinomianism is more and more "unmasked."

But these are not all Mr. Berridge's objections against obedience: For p. 30, he says, "*If works are a condition in the gospel covenant, then works must make the WHOLE of it.*" Why so? May not faith and repentance, so long as they continue true and lively, produce good works, their proper fruit? Why must the fruit '*make the whole*' of the tree? Besides, works being the evidencing cause of our salvation, according to the gospel, you have no warrant from



from scripture to say, they *must make the whole cause of it*. They agree extremely well with *faith*, the *instrumental cause*; with *Christ's blood*, the *properly meritorious cause*; and with *God's mercy*, the *first moving cause*. May I not affirm, that the motion of the fourth wheel of a clock, is absolutely necessary to its pointing the hour, without supposing that such a wheel *must make the whole of the wheel-work*? O how have the lean kine ascending out of the lake of Geneva, eaten those that fed so long near the river Cam?

But you add, P. 30, *Sincere obedience as a condition, will lead you unavoidably up to perfect obedience*. And suppose it should, pray, where would be the misfortune? Is it right to frighten the christian world from *sincere* obedience, by holding out to their view christian perfection, as if it were Medusa's fearful head? Are we not commanded to *go on to perfection*? Was not this one of our Lord's complaints against the Church of Sardis? *I have not found thy works perfect before God*? Does not St. Paul sum up all the law, or all obedience in *love*? And does not St. John make honourable mention of *perfect love*, and excite those, who are *not made perfect in love*, to *have fellowship with him*? and with those who could say, *Our love is made perfect*, 1 John iv. 17? Why then should the world be driven from *sincere*, by the fear of *perfect* obedience? Especially as our Lord never required *absolute* perfection from archangels, much less from fallen man: the perfection which he kindly calls us to, being nothing but a faithful improvement of our talents, according to the proportion of the grace given us, and the standard of the dispensation we are under. So that upon this footing, he whose one talent gains another, obeys as perfectly in his degree, as he whose five talents gain five more. Notwithstanding all the insinuations of those *fishers of men*, who beat the streams of truth, to drive the fishes from christian perfection into the antinomian net. God is not an austere master,

much less a foolish one. He does not expect to reap where he has not sown : or to reap wheat where he sows only barley. Those gracious words of our Lord, repeated four times in the gospel, might alone silence them that discourage believers from going on to the perfection of obedience peculiar to their dispensation, *To every one that hath to purpose, shall be given, and he shall have abundance,* he shall attain the perfection of his dispensation ; *but from him that hath not,* because he buries his talent, under pretence that his Lord requires unattainable obedience, *shall be taken away even that which he hath.* Compare Mat. xiii. 12. with Mat. xxv. 29, Mark iv. 24, and Luke viii. 18.

The two last arguments of Mr. Berridge against sincere obedience may be retorted thus. (1) *If faith is a condition [or term] in the gospel covenant, then [faith] must make the whole of it.* But if this is true, what becomes of Christ's obedience unto death? You reply, Faith necessarily supposes it. But you cannot escape: I follow you step by step, and say, The works I plead for, necessarily suppose not only our Lord's obedience unto death, but *faith*, which you call "the only term of all salvation." (2) You say, *Sincere obedience as a condition will lead you unavoidably up to perfect obedience.* And I retort: Faith unfeigned, as a term or condition, will lead you unavoidably up to perfect faith: For if the law of liberty commands us to love God with all our soul, it charges us also to believe in Christ with all our heart. Acts viii. 37. Should you reply, I am not afraid of being led up to perfect faith, I return the same answer with regard to perfect obedience.

This argument against sincere obedience, taken from the danger of going on to the perfection of it, is so much the more extraordinary, when dropping from Mr. Berridge's pen, as it is demolished by the words of his mouth, when he sings,

"Thee

" Thee we would be always blessing,  
 " Serve thee as thine hosts above,  
 " Pray and praise thee without ceasing,  
 " Glory in thy perfect love.  
 " Finish then thy new creation;  
 " Pure and spotless may we be!  
 " Triumph in thy full salvation,  
 " Perfectly restored by thee."

See a *Collection of divine songs* by J. Berridge M. A. &c.  
p. 178.

To conclude: Another argument is often urged by this pious author to render the doctrine of a believer's *final* justification by the evidence of works odious to humble souls. He takes it for granted that it encourages *boasting*: still confounding the *works of faith*, which he at times recommends as well as I, with the pharisaical *works of unbelief*, which I perpetually decry as well as he. But even this argument, about which the Calvinists make so much noise, may be retorted, thus: There is as much danger of being proud of one's *faith*, as of one's *works of faith*: and if Mr. B. presses me with Rom. iii. 27, *Boasting is excluded by the law of faith*; I reply, that, the works I plead for being the *works of FAITH*, his argument makes as much for me as for him; and I press him in my turn with Rom. xi. 18, 20. *Boast not thyself against the branches. Thou standest by faith. Be not high-minded, but fear.* Which shews, it is as possible, to be proud of *faith*, as of the *works of faith*. Nor can a believer boast of the latter, unless his humble faith begins to degenerate into vain fancy.

Such are the capital objections, that Mr. B. in his unguarded zeal for the first gospel axiom, has advanced against the second. Should he attempt to  
 exculpate

exculpate himself by saying, that all his arguments against *sincere obedience* are levelled at the *hypocritical obedience* which pharisaic boasters sometimes call *sincere*: I reply, (1) It is pity he never once told his readers so. (2) It is surprizing that he, who *unmasks the christian world*, should so mask-himself, as to say just the reverse of what he means. (3) If he really designs to attack *insincere obedience*, why does he not attack it as *insincere*? And why does he advance no arguments against it, but such as would give the deepest wound to *truly sincere obedience*, if they were conclusive? (4) What would Mr. B. say of me, if I published an impious essay against *divine worship* in general, and to vindicate my conduct gave it out some months after, that I only meant to attack "*the worship of the host*" which makes a part of what the *papists* call "*divine worship*?" Would so lame an excuse clear me before the unprejudiced world? But, (5) the worst is, that if Calvinism is true, all Mr. B's arguments are as conclusive against evangelical, sincere obedience, as against the hypocritical works of pharisees: for if Christians [who have time to add the *works* chiefly recommended by St. James, to the *faith* chiefly preached by St. Paul] have a *full, inamissible* title to *final* justification without those works, nay with the most horrid works, such as adultery and murder; is it not evident that the passport of good works and *sincere obedience*, is as needless to their eternal salvation, as a rotten buttress, a paper-kite, or a jack-o'-lanthorn?

#### FOURTH



## FOURTH SECTION.

*When Mr. B. grants, that "our Damnation is wholly from ourselves," he grants that our salvation is suspended upon some term, which through grace we have power to fulfill; and in this case, unconditional reprobation, absolute election, and finished salvation, are false doctrines; and Calvin's whole system stands upon a sandy foundation.*

WHEN a man grants me *two and two*, he grants me *four*; he cannot help it. If he exclaims against me for drawing the necessary inference, he only exposes himself before men of sense.—Mr. B. p. 190, fully grants the second gospel axiom: "*Our damnation*, says he, *is wholly from ourselves*:" Nevertheless he declares, p. 26, that there is "*an absolute impossibility of being justified*" [or saved] "*in any manner by our works*;" and part of his book seems levell'd at this proposition of the minutes, "*Salvation not by the merit of works, but by works as a condition.*" Now, if I am not mistaken, by granting the above-mentioned gospel axiom, as all moderate Calvinists do, he grants me Mr. W's. proposition, together with the demolition of Calvinism! for,

(1) If *my damnation is wholly from myself\**, it is not the necessary consequence of an *absolute, efficacious* decree of non-election, for then my damnation would  
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\* By the word *wholly*, Mr. B. cannot mean that our damnation may not have *secondary* causes, such as a tempting devil, an alluring world, wicked company, a bad book, &c. He is too wise to deny it. All I suppose he means, as well as myself, is that every reprobate

be *wholly from God*. Nor is it the *necessary* consequence of the devil's temptation, for then it would be *from the devil*: Nor is it (upon the gospel plan) the *necessary* consequence of Adam's fall; because, although I fell *seminally* into a state of damnation in the loins of Adam, yet *the free gift came* *seminally* upon me, as well as *upon all men, unto initial justification*; for I was no less in Adam, when God raised him up by the true promise of a Mediator, than when he fell by the lying promise of the tempter.

Now if my damnation is neither from any unconditional decree of reprobation, nor from the fall of Adam, what becomes of Apollyon and his sister, the great Diana? What becomes of *absolute* reprobation, and its inseparable companion, *unconditional* election? What becomes of all the horrors that St. Paul is supposed to father upon the God of love, Rom. ix? In a word, What becomes of Calvinism?

Again, If "*my damnation is wholly from myself,*" the *just* Judge of all the earth must damn me personally for something, which he had put it in my power personally to do or to leave undone. My damnation then, and consequently my salvation, is necessarily suspended on some term or condition, the performance or non-performance of which, is at my option. Nor is light more contrary to darkness than these two propositions of Mr. B. are to each other, "*Our damnation is wholly from ourselves:*" And, "*St. Paul plainly shuts out all works of sincere obedience, as a CONDITION*" of eternal salvation. On the first, stand the minutes and the checks; on the second, calvinism and antinomianism. And as some of Mr. B's. readers cannot

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bate is the *primary* meritorious cause of his damnation, Just as divine grace in Christ is the *primary*, meritorious cause of our salvation; although under that original, principal, leading cause, there are inferior, instrumental, evidencing causes, such as Bibles, Ministers, religious conversation, faith, good works, &c.

cannot receive two incompatible propositions, they desire to know which of them we must give to the winds, with the paper-kite of sincere obedience?

I hope that gentleman will not endeavour to screen Calvinism by saying, that the reprobates are damned merely for their personal sins, and therefore *their damnation is wholly from themselves*. An illustration will easily show the fallacy of this argument, by which Calvinism is frequently kept in countenance.

A Monarch, in whose dominions all children are *naturally born lame*, makes a law, that all who shall not *walk strait* before a certain day, shall be cast into a fiery furnace. The terrible day comes, and myriads of lame culprits stand before him. His anger smokes against them, and with a stretched out arm he thunders: Depart from me, ye cursed, into that place of torment prepared for obstinate offenders: for when I bid you walk upright, ye persisted to go lame. Go burn to all eternity, and as ye burn, clear my justice; and remember, that *your misery is WHOLLY from YOURSELVES*.

WHOLLY *from OURSELVES*! they reply with one voice: Was it ever in *our power* not to be born lame; or to walk upright in our crippled condition? Wast not thou acquainted with our *natural* misfortune? When a wonderful man came into thy kingdom, to heal the lame, didst thou not order that he should pass us by? If he and his servants have tantalized us with general offers of a free cure, dost thou not know, they were complimentary, lying offers? Hast thou forgotten, how thou ordered'st the loving Physician who wept over us, never to prepare one drop of his purple tincture for us? And how thy "*secret will*" bound us with the invisible chains of an *efficacious* decree of preterition, that we might never come at that precious remedy? In a word, was it not from the beginning thy fixt determination, that as we are born lame and helpless subjects to thy crown; so we should remain the lame and remediless victims of thy wrath? If therefore thou wilt show the boundless extent

extent of thy grim sovereignty, by casting us into that flaming abyſs, do it; for we cannot reſiſt thee! but do not pretend that ~~we~~ have pull'd down thy wrath upon us. Rob, O rob us not of the only alleviation, that our deplorable caſe can admit of, viz. the comfort of thinking, that our deſtruction is *not* from ourſelves. If thou wilt be fierce as a lion, at leaſt be not hypocritical as a crocodile.

Hear, ye Heavens, replies the abſolute monarch, give ear O Earth, and judge of the juſtice of my proceedings againſt theſe lame culprits. In conſequence of a permiſſive, *efficacious* decree of mine, five or fix thouſand years ago, one of their anceſtors brought lameneſs upon himſelf and upon them: therefore their neceſſary lameneſs and the fearful deſtruction with which I am going to puniſh their lame ſteps, are *wholly from themſelves*. Are not my ways equal, and theirs unequal? And far from being a crocodile towards them, am I not a lamb in whoſe mouth is no guile? Or at leaſt a lion, who like that of the tribe of Judah, uſe my ſovereign power only according to the cleareſt dictates of juſtice and equity?—Out of thine own mouth, reply the wretched culprits, the world of rational beings will condemn thee, thou true king of terrors! Thou acknowledgeſt that thouſands of years before we were born one of our anceſtors brought upon us the *neceſſary* lameneſs, in conſequence of which we muſt be caſt into that fiery furnace, without having ever had it in our power to take one ſtrait ſtep; and yet thou ſayeſt that our deſtruction is *wholly from ourſelves*! If thou wert not loſt to all ſenſe of equity and regard for truth, thou wouldeſt ſay, that our condemnation is not from ourſelves, but *wholly* from a man whom moſt of us never heard of: unleſs thou waſt the grand contriver of the fall, which brought on his lameneſs and ours; and in that caſe our deſtruction is far leſs from *him* than from *thyſelf*. Beſides, thou haſt publiſhed a decree, in which thou declareſt, *They ſhall ſay no more, The father*



*fathers have eaten sour grapes, and the children's teeth are set on edge: but every one shall die for his OWN INIQUITY. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, The soul that sinneth it shall die* the death thou designest us. Now iniquity that we could never personally help, an iniquity caused by one of our ancestors, can never be *our own iniquity* contradistinguished from that of *our fathers*. If thou didst cast all the asses of thy kingdom into thy fiery furnace, because they do not bray as melodiously as the nightingale sings; or all the ravens, because they are not as white as swans; couldst thou with any truth say, *Their torments are wholly from themselves?* And hast thou any more reason to say that our perdition is from ourselves, when thou burnest us merely for our *natural, necessary* lameness, and for the lame steps that it has *naturally and necessarily* occasioned?

The judicious reader will enter into this illustration, without being presented with a key of my own making; and trusting his candor and good sense with that business, I draw the following inferences from the second gospel axiom which Mr. B. has explicitly granted. (1) God does not prevaricate, but speaks a melancholy truth when he says, *O Israel THOU hast destroyed THYSELF.* (2) Every reprobate is *his own* destroyer, not only because he has wilfully sinned away the justification mentioned Rom. v. 18, by which all infants are entitled to the kingdom of heaven; but also because he wilfully rejects the salvation *really* prepared for, and *sincerely* offered to him in Christ. (3) According to the second covenant we are never in a state of *personal* damnation, till we have personally buried the talent of that *grace, which bringeth salvation, and hath appeared to all men.* (4) Calvinism which teaches the reprobates fully to exculpate themselves, and justly to charge God with shuffling, lying, injustice, cruelty, and hypocrisy,

is a system that does the reprobates infinite honour, and the divine perfections unspeakable injury. And (5) When Mr. B. maintains, that "*our damnation is wholly from ourselves*," he maintains indirectly, that the minutes and Checks, which necessarily stand or fall with that gospel axiom, are truly scriptural. Thus, like other pious Calvinists\*, he gives

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\* The warm author of a pamphlet entitled "*Dr. Crisp's ghost, or a check upon checks: being a bridle for antinomians, and a whip for Pelagian and Arminian Methodists*," with this motto, *Without are dogs, and whosoever loveth and maketh a lie*; designed, it seems, to whip the Arminian dogs, and to prove that Flavel, Baxter, Williams, and I, *make a lie*, when we represent Dr. Crisp as an abettor of "antinomian dotages"—This warm author, I say, informs us that even Dr. Crisp, overcome by the glaring evidence of truth, once said: "I must read the fearful doom of all, who have not learned this lesson [*denying ungodliness*] and are not yet taught it of God, &c. They are yet in the gall of bitterness and in the bond of iniquity, and have not their part in this matter. I say, as yet, this is their fearful doom, and if they continue thus untaught their lesson, there can be no salvation by grace for them. Not every one that says, Lord, Lord, shall enter into the kingdom of heaven, but he that *doth* the will of my Father which is in heaven, &c. Some licentious ungodly wretches, I know, reply, though to their own ruin, &c. that Christ justifies the ungodly, and we are saved by faith without works: but alas! they observe not how cunningly the devil equivocates to lull them asleep in their ungodly practices. It is true indeed that Christ justifies the ungodly, that is, he finds them ungodly when he imputes his righteousness to them: but he does not leave them ungodly after he has inspired them, he teacheth them to deny ungodliness. He affords no cloak to perseverance in ungodliness, but will come in flaming fire, with his mighty angels to render vengeance unto such. He that denies not ungodliness, him will Christ deny before his Father which is in heaven. Why then wilt thou be deluded with CROSS SOPHISTRY, in so clear a SUNSHINE of the gospel! Is not the light so bright that thine own heart checks thee? And if thine heart condemns thee, God is greater, and searches all things."

§ Hail! Crisp. Far from *checking my checks*, and *whipping the Arminian dog*, in an happy moment thou manfully fightest St. James's

an excellent dose of antidote to expel antinomian  
I 2 poison

James's battle; thou callest the doctrine of the cheeks "*ifunfbine*;" and WHIPPEST thine own speculative error out of the church as "*grofs sophistry*."

Dr. Crisp [as quoted by his Opponent] almost discovered *once* the important difference between the salvation of a *sinner*, previous to works; and the salvation of a *believer*, consequent upon works.

His excellent words run thus. "It is true also, we are saved by faith without works, but here also Satan equivocates as grossly as in the other case; for though faith only saves without works efficiently, YET NOT CONSEQUENTIALLY, as I said before: that is, though faith only saves, yet that faith must not be alone that saves, but must be attended with it's fruits, to wit, denying ungodliness; else it is so far from saving, that it is but a dead faith, and he is but a vain man that has no better, as St. James well affirms. The person believing must deny ungodliness, though this denial works not his salvation."=[this is very true, if it is understood either of *initial* salvation, or of the *primary* cause of eternal salvation] "Our Saviour speaks to the same purpose, 'A good tree bringeth forth good fruit: he does not say the fruit makes it a good tree, yet the good fruit is inseparable. I speak not of quantities or degrees, &c. but of the truth, to wit a *real and sincere denial of ungodliness*.'—Excellent! To whip the dogs the Rev. Mr. P---l, needs only prove, that when David robbed Uriah of the ewe-lamb that lay in his bosom, tried to kill his soul with drunkenness, and treacherously kill'd his body with the sword of the Ammonites, he "*really and sincerely denied ungodliness*." And that his faith produced the *good fruit*, which is INSEPARABLE from saving faith. The moment this is done, I promise the public to clear pious Calvinists in general from the charge of *speculative Antinomianism*, Dr. Crisp in particular from that of *glaring contradiction* and his zealous second, who accuses me with "*grofs falsities*," from Calvinistic rashness.

We can no more exculpate warm Calvinists, when they betray holiness into the hands of practical antinomians, because they now and then speak honourably of good works; then we can clear Pontius Pilate, from the guilt of delivering the Messiah to the Jews, because he once solemnly took water, and washed his hands before the multitude, saying, *I find no fault in this just person; I am innocent of his blood: See ye to it.* If the reverend author of the *Whip for the Arminians* considers this, or if he turns to IV. Check p. 40, where I produce D. Williams's observation concerning Dr. Crisp's *inconsistency*, he will be probably less forward in *checking Obects*, that he has not candidly considered; and in making *whips* for the backs of his honest neighbours, lest some of them should take them from him to lash his mistakes and chastise his precipitation:

poison. But who shall recommend it to the Calvinistic world? Mr. Wesley they will not hear: My Checks they will not read. Go then, "*valiant Sergeant, IF.*" Thou comest from Everton, therefore thou shalt be welcome. Thou knowest the way to the closets of solifidians; nay thou art there already with "*The christian world unmasked.*"

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### FIFTH SECTION.

Mr. B. candidly grants the conditionality of Perseverance, and consequently of Election, by showing much respect to "Sergeant IF," who "guards the camp of Jesus: But soon picking a quarrel with the valiant Sergeant; he discharges him as a Jew, opens the camp to the antinomians by opposing to them only a sham centinel, and shows the foundation of Calvinism in a most striking light.

THE pious author of '*The Christian World unmasked*' speaking of the Calvinistic doctrine of unconditional perseverance, which he confounds with the evangelical doctrine of conditional perseverance, p. 194. says with great truth, provided he had spoken of the latter: It "affords a stable prop to upright minds, yet lends no wanton cloak to corrupt hearts. It brings a cordial to revive the faint, and keeps a guard to check the forward. The guard attending on this doctrine, is Sergeant *If*; low in stature, but lofty in significance; a very valiant guard, tho' a monosyllable. Kind notice has been taken of the Sergeant by Jesus Christ and "his



“ his apostles ; and much respect is due unto him,  
 “ from all the Lord’s recruiting officers, and every  
 “ soldier in his army. Pray listen to the Sergeant’s  
 “ speech : *IF ye continue in my word, then are ye my*  
 “ *disciples indeed.* John viii. 31. *IF ye do these things,*  
 “ *ye shall never fall,* 2 Peter, i. 10. *IF what ye*  
 “ *have heard shall abide in you, ye shall continue in the*  
 “ *Son and in the Father,* 1 John. ii. 24. *We are made*  
 “ *partakers of Christ, If we hold stedfast unto the end.*  
 “ Heb. iii. 14. *Who so looketh and continueth* (that is, IF  
 “ he that looketh, doth continue) *in the perfect law of*  
 “ *liberty, that man shall be blessed in his deed.* Jam. i.  
 “ 25.”—And again, p. 194. “ If backsliders  
 “ fancy, they must all be restored by repentance,  
 “ because David was restored, and Peter was ; they  
 “ might as well suppose, they must all be translated  
 “ into Heaven without dying†, because Enoch and  
 “ Elijah were.” p. 199, l. 17th.

§ Upon this plan of doctrine, we are ready to lay  
 by our controversial pens, and shake hands with our  
 Calvinist brethren. All that we desire of them ; in  
 order to a lasting agreement, is—(1) To consider  
 what is implied in the preceding concessions ; and not  
 to gag Sergeant IF, when he honestly speaks the  
 very words of *the captain of our salvation*, or those of  
 the Apostles his lieutenant-generals :—(2) Not to call  
 him a *Galatian*, or a *Papist*, when he is found in com-  
 pany with St. James.—(3) Not to enter an action  
 against him, for disturbing the peace of those backslid-  
 ers, who have denied the faith, and lost their first  
 love

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† Here Mr. B. in a fit of legality far exceeds the limits of the  
 truth which I maintain in the checks : for he insinuates, that the  
 recovery of backsliders is as improbable as their bodily translation  
 into heaven. For my part, severe as I am represented to backslid-  
 ers, I believe their return is ten thousand times more probable,  
 than their going to heaven as Enoch and Elijah did.

love, now quietly hug a bosom sin, or take their Laodicean rest on the pillow of *self-election*:—(4) Not to put him under arrest, for heading a platoon of those, whom some of the absolute elect call *diabolonians*, because they *doubt* the truth of *unconditional* election, or election without *IF*; and chuse to fire at *sin*, rather than at their *captain*.—And (5) not to say to him, Hail Sergeant, kissing him as if he were a good christian, in order to betray him with some decency into the hands of the antinomians, as a “circumcised caitiff.”

Whether my pious Opponent has not treated the honest sergeant in that manner, I leave the candid reader to determine. “Yet take notice,” [says he, p. 194] “that sergeant *IF*, is not of Jewish but Christian parentage; not sprung from Levi, tho’ a son of Abraham; no centinel of Moses, but a watchman for the camp of Jesus. He wears no dripping beard, like the circumcised race; and is no legal blustering *condition* to purchase man’s salvation, but a modest gospel *evidence* to prove the truth of grace.” He tells no idle tales.—Enough, rev: Sir, if “*he tells no idle tales*,” he does not cavil and quibble, much less does he deny his proper name, and well known meaning. Altho’ he no more dreams of “*purchasing man’s salvation*” than you do, yet he is conditional *If*, Sergeant *If*, a very valiant guard to the scriptural doctrine of perseverance, and an irreconcilable enemy to Calvin’s election, and “antinomian dotages.”

O ye Opposers of the second gospel axiom, “*Pray come and peep!*”—See calvinism “*unmasked*” by one of your principal leaders, who shews to the world the futile foundation of *your* doctrine of grace!—Thanks be to his humourous honesty, we see now, that those famous doctrines stand upon the super-metaphysical difference there is, between *If*, and *If*; between Jewish *If*, and Christian *If*; legal *If*, and  
evan-

evangelical *If*; *If*, at Madeley, and *If*, at Everton. When *IF*, the culprit, appears in the Foundery, pulpit, *he tells idle tales*, it seems! he slyly disguises himself! But when *If*, the orthodox, shews himself in the desk at \* \* \*, (for it is to be feared, that he seldom appears in the pulpit *valiantly* to guard bible perseverance) he never equivocates! When he says to people that never stood, or to people that can never fall, *IF ye do these things ye shall never fall*, &c. He is not a condition, and yet he never shuffles! These are strange hints indeed!

Patient Reader, permit me to try, by the following questions, the solidity of the Calvinistic distinction between *IF* and *If*, which supports the amazing weight of the great Diana. (1) When the gospel said to David, *IF thou dost these things thou shalt never fall*, and he fell into adultery: was sergeant *IF* a MODEST gospel evidence to prove the truth of his grace? And supposing he was such a modest evidence, did he "lend no wanton cloak to a corrupt heart?" — (2) When our Lord said to the young ruler, *IF thou wilt be perfect, sell all*; was sergeant *IF* of Jewish, or Christian parentage? — (3) How shall I know when the sergeant is "a centinel of Moses," or when he is "a watchman for the camp of Jesus?" Should you answer, A Jewish *IF* wears a dripping beard, you may indeed by such an argument convince, and entertain some Calvinists; but you leave me quite in the dark; and with "some very honest folks, who are cast in a gospel foundery, instead of "ringing a fire bell," I smile at your wit and orthodoxy, but can no more understand what you mean by an *IF* "with a dripping beard" than you could conceive what I would be at, if I spoke of a *Yes*, with a long tail, or a *Perhaps* with dreadful horns. — (4) How shall I distinguish a "legal" from an evangelical *If*? Should you say that the "legal, blustering" sergeant wears an halberd, but the evangelical, mild *If* has no weapon at all: I ask

ask, What business has an unarmed IF in "the camp of Jesus? Why do you call him "sergeant?" Is he not a sham "centinel" a ridiculous scare-crow, to deceive the simple, rather than "a very valiant guard to check the forward?" —(5) How shall I make a difference between an Everton *If*, and a Madely *If*? When I have read my bible in both places, I have always found the sergeant exactly of the same stature; he always appeared in the same black regimentals: and to this day a Madely *If*, exactly answers to the description, that the pious vicar of Everton gives of him. He is "a monosyllable, low in stature, but of lofty significance;" Whereas the Everton *If*, is yet lower in significance than in stature, since you make it signify just nothing. Should you reply, that a Madely *If*, is "like one of the circumcised race;" I answer, that although, eleven years ago I circumcised him with an antinomian knife, yet I did not quite mutilate him. But I could name a gospel minister, who has "served more than three apprenticeships at a noted hall of physic," by whom the unhappy sergeant has not only been "circumcised," but quite emasculated, yea, deprived of his very vitals. For when *If*, in the above quoted scriptures, is absolutely divested of conditionality, and turned into an unnecessary evidence of grace, which the elect can do without, as well as David and Solomon; may it not be compared to a dead sergeant, whose lungs and heart are pulled out; and whose ill-smelling remains, far from being a "valiant guard" against the forward, prove an enticing lure to unclean birds, who fly about in search of a carcase.

Excuse reader, this prolix and ludicrous defence of the Sergeant. The subject, tho' treated in so queer a manner, is of the utmost importance; for the minutes, the checks, and the second gospel axiom stand



stand or fall with sergeant *If*. If he is a coward and knave, or a cypher, antinomianism will still prevail; but if he recovers his true and *lofty significance*, he will soon rid the church of antinomian dotages. As "much respect is due unto him," and to St. James's undefiled religion, which the ingenious book I quote indirectly undermines, I thought it my duty to "open my bag" also, and let out a ferret, or to speak exactly the language of Everton, "*a Fox*" to chase "*a stragling goose hard at hand*." Take notice however, that, by the "*goose*," I do not mean the truly reverend author of *the World unmasked*, for he has wit enough, and to spare; but "*the swadling dame*," Calvinistic contradiction, alias *Logica Genevensis*. And now reader, I lay her before thee, not to make thee "*sup*" upon her "*amidst a deal of cackling music*," but that thou wouldst help me to nail her up to the everlasting doors of the temple of truth, as sportsmen do cranes and foxes to the doors of their rural buildings.

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### CONCLUSION.

Were I to conclude these strictures upon the dangerous tenets, inadvertently advanced, and happily contradicted, in *The Christian world unmasked*, without professing my brotherly love and sincere respect for the ingenious and pious Author; I should wrong him, myself, and the cause which I defend. I only do him justice when I say, that few, very few of our elders, equal him in devotedness to Christ, zeal, diligence, and ministerial success. His indefatigable labours in the word and doctrine, entitle him to a double share of honour; and I invite all my readers with me to esteem him highly in love for his Master's, and his work's sake; intreating them not to undervalue his

his vital piety, on account of his antinomian opinion; and beseeching them to consider, that his errors are so much the more excusable as they do not influence his moral conduct, and he refutes them himself, far more than his favourite scheme of doctrine allows him to do. Add to this, that those very errors spring in a great degree from the Idea, that he honours Christ by receiving, and does God service by propagating them.

§ The desire of catching the attention of his readers, has made him chuse a witty, facetious manner of writing, for which he has a peculiar turn; and the necessity I am under of standing his *indirect* attack, obliges me to meet him upon his own ground, and to encounter him with his own weapons. I beg, that what passes for evangelical humour in him, may not be called indecent levity in me. A sharp pen may be guided by a kind heart; and such, I am persuaded, is that of my much esteemed antagonist, whom I publicly invite to my pulpit; protesting that I should be edified, and overjoy'd, to hear him enforce there the guarded substance of his book, which, notwithstanding the vein of solifidianism I have taken the liberty to open, contains many great and glorious truths.



End of the Second Part.